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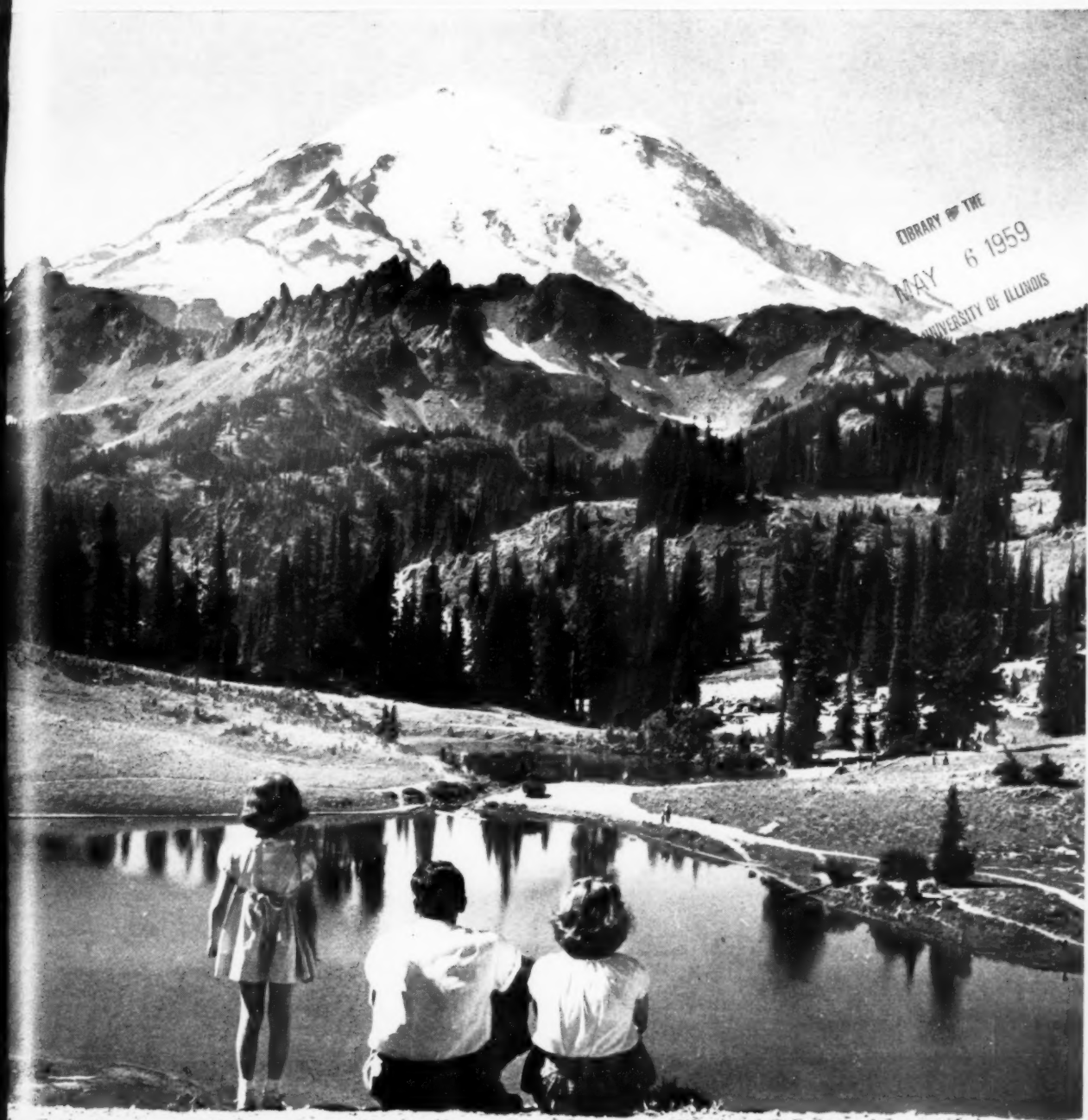
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Golden Rule
For Conference Goers



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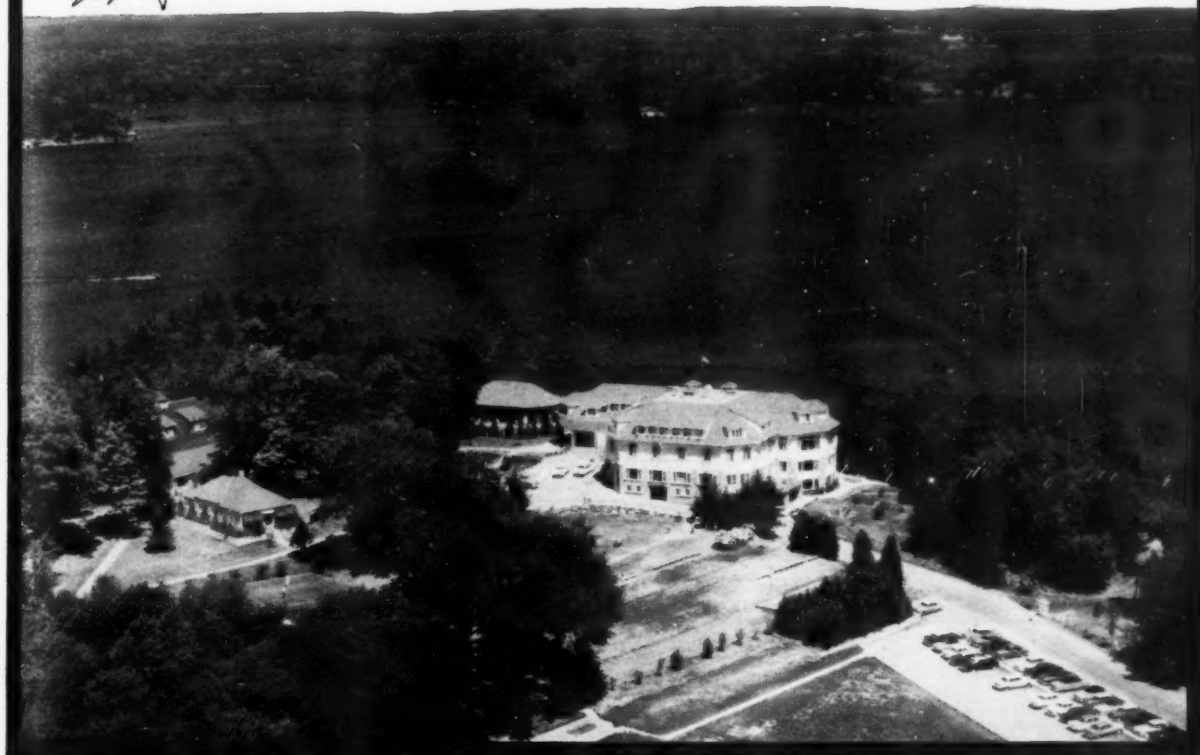
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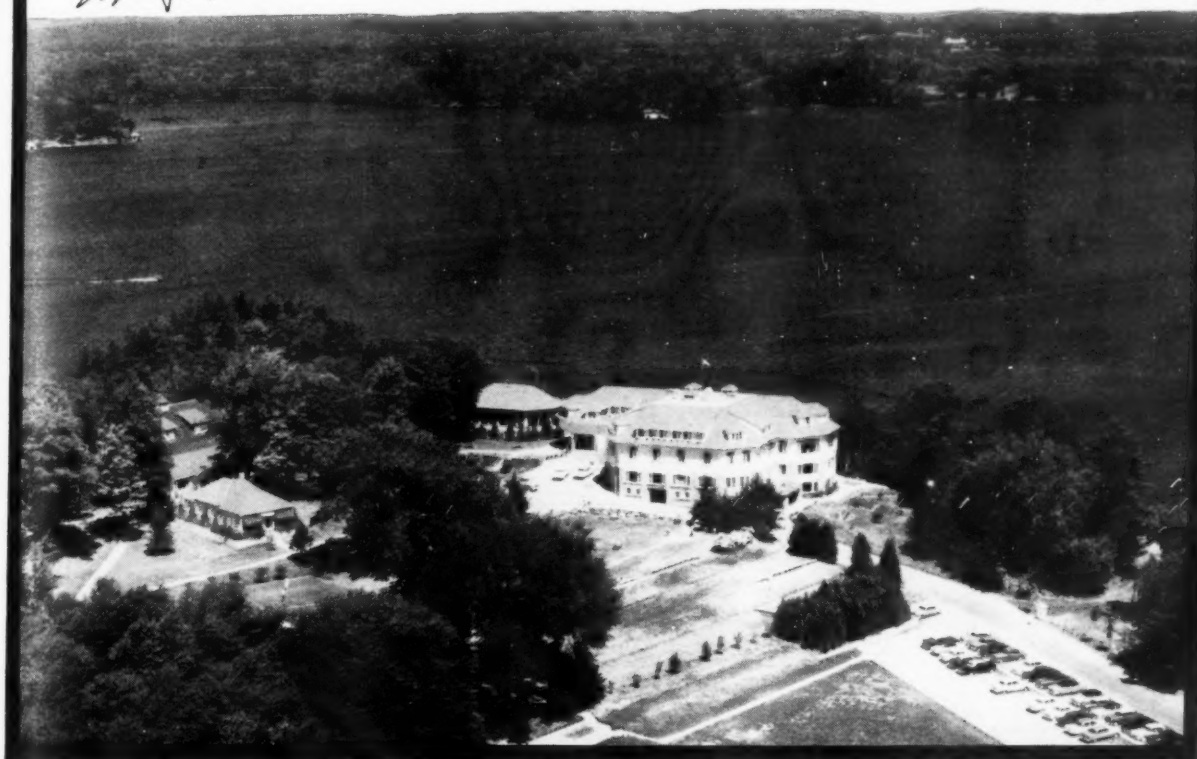
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This Month

MAY is the time, seems like, when people begin planning for that eagerly anticipated family vacation. Appropos of this, here and there in this issue you'll find some unusual suggestions and ideas for things to do.

For instance, have you ever thought of attending a Bible conference as a family? Our good friend, Emmet Russell, in his article, "Golden Rule for Conference Goers," gives you some tips to help you get more out of such a conference than you may have imagined possible.



Russell

On the other hand, there may be some good reasons why your family can't go away for vacation. That happened not too long ago to Dorothy Martin's family, but they made it a vacation to remember! Suggestions on what you can do are told in "We Stayed Home!" a stimulating survey of the possibilities.



Martin

There is no question but that space flight is among the top news stories of the year. On this subject, Paul R. Alderman, Jr., feels that the important question for Christians is, "Does man have the right to invade the atmosphere?"



Alderman

No matter what side of the question you are on, you will be challenged by the author's stand on this much debated subject.

A preacher among preachers is a charming gentleman from Jamaica, Harold Wildish, introduced this month by Doris Louise Seger. Miss Seger is a free-lance writer and a pastor's secretary in Lansing, Mich. She enjoys working with young people especially and has written very effectively for them. She also has a way of describing people that is delightful, and by the time you have finished her article, "Spokesman for God," you will be saying to yourself, "I'm sure I must have met this man somewhere."

You will be spiritually invigorated, as we were, by the article by Dr. M. R. DeHaan, of the Radio Bible Class. "Creation's Jubilee" is a Bible story of the prophetic portion of Romans 8. Part I, published in this issue, deals with the fall of creation as it followed the head of the race, Adam. Part II, next month, will consider the restoration of creation to its original glory and beauty when the children of God are manifested and the Lord of Glory will return.



DeHaan

In the YOUTH SUPPLEMENT you'll find the highly encouraging "What Price Preacher's Wife," by (you guessed it, a preacher's wife!) Marie H. Frost. And if you think it's all bad, well, read the article for yourself. And while you're there, be sure to indulge your taste for fiction with Virginia Crossett's story, "Out of Focus."



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MOODY MONTHLY

MAY • 1959

Volume 59 • No. 9

THE CHRISTIAN SERVICE MAGAZINE

WILLIAM CULBERTSON
editor-in-chief

WAYNE CHRISTIANSON
executive editor

in this issue

articles and features

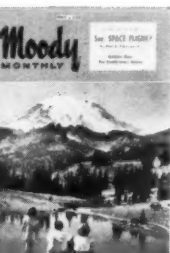
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A. DEVANEY

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C. Nicholson, *west coast representative*
1350 N. Highland Ave., Los Angeles 28, Calif.

Copyright, 1959, by the Moody Bible Institute of Chicago; printed in the U.S.A. Entered as second class matter January 9, 1919, at the post office at Mount Morris, Illinois under act of March 3, 1879. Accepted for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized June 18, 1918.

Published on the 25th of the month preceding date of issue at Mount Morris, Ill., by the Moody Bible Institute of Chicago. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events and conditions; inspirational verse and selected miscellany; evangelical and evangelistic; contending for the faith, delivered once for all to the saints. Address: Moody Monthly, 820 North La Salle Street, Chicago 10, Ill.

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Subscribers in the British Isles may send new or renewal orders with remittance in British currency directly to Christian Service Book Shops, 111 Cecil Rd., Enfield, Middlesex, England. Rates: £1 5/0 for one year; £2 3/0 for 2 years; £3 2/0 for 3 years.

Change of address: send your new address at least six weeks before the date of issue with which it is to take effect. Address *Moody Monthly*, 820 North La Salle Street, Chicago 10, Ill. Include old address with the new, enclosing if possible your address label. The post office will not forward copies unless you provide extra postage. Duplicate copies cannot be sent.

May, 1959

The MIRACLE DOLLAR

Remember the Miracle Dollar Campaign in 1950? That was when the Lord gave to the Providence-Barrington Bible College the Barrington Campus by a bid of exactly \$1.00 more than that of a competing Catholic order.

Christians all over America generously responded, and on January 29, 1951 the Barrington Campus was purchased for \$331,001 and dedicated to God for the Christian education of young people.

NOW we must expand this Miracle Dollar Campus. The immediate step in the long-range development program (see below) is to move the entire student body of about 450, to the Barrington Campus by 1960. (The campus now accommodates the Sophomore class only.) Increasing enrollments, the economy and efficiency of a single campus, and strengthening the educational curriculum, make this move imperative.

Today, as in 1950, we must look to God's people to help us develop this 110 acre campus. We ask Christians all over America to pray for this program and to give as the Lord leads.

You can be a partner in this expansion program.

1. Give as liberally as the Lord leads
2. Invite friends to have a part
3. Appeal to your churches and church groups
4. Make a pledge for a three or five year term
5. Memorials
6. Bequests

The Miracle Dollar Campus Barrington Development Program Immediate Goal by 1960 \$1,680,000 (shown by legends)

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Dr. Howard W. Ferrin, President
Barrington Development Program
Dept. M

Providence-Barrington Bible College
Barrington, Rhode Island

- LEGEND**
1. Present major Buildings
 2. Administration Building
 3. Classroom Building
 4. Classroom Building
 5. Classroom Building
 6. Science Building
 7. Music Building
 8. Chapel
 9. Library

10. Proposed Group of Buildings for Graduate School
11. Dormitory
12. Dormitory
13. MEN'S DORMITORY (NEW)
14. Student's Union Building
15. WOMEN'S DORMITORY (NEW)
16. Power House
17. Gymnasium

18. MUSIC BUILDING
19. POWER HOUSE
20. ATHLETIC HOUSE
21. Athletic Field
22. AUDITORIUM, CLASSROOMS AND DINING HALL BUILDING
23. WARD MAINTENANCE BUILDING

Additional immediate needs

Furnishings for Student Rooms
Remodeling present buildings
Sidewalks, roads, drainage system
Removal of present encumbrances



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WORLDWIDE NEWS • Charles T. Lampman, editor



Aerial view showing huge Olympic Stadium, jammed with largest crowd for any single event in Australia's history. Herald and Weekly Times

Graham's Melbourne Crusade Reaches 719,000

The month-long Billy Graham Melbourne crusade, initial part of the four-month Australia-New Zealand crusade, was concluded amid praise to God and high expectation for the success of the balance of the scheduled meetings.

At 4:55 p.m. on Sunday, March 15, the Very Rev. Dr. S. Barton Babbage, Dean of St. Paul's Cathedral, Melbourne, asked 140,000 persons in Melbourne's Olympic Stadium to stand and join him in a farewell greeting to Evangelist Billy Graham. The farewell was expressed in the hymn "God Be With You Till We Meet Again."

While this prayer-hymn was being sung, a weary Billy Graham made his way across the turf and out of the crowded stadium. Behind him were twenty-five meetings of the four-week Melbourne Crusade—twenty-five meetings with a total attendance of 719,000 persons, an average of 28,760 per meeting, and an all-time record for the Billy Graham Team.

Matching the record attendance, the response to the invitation, in terms of individuals who were counselled, who signed decision cards, and who were entered into the follow-up program, also set a record, with the final total for the four weeks standing at 26,440. On an average the figure represents more than 1,000 decisions for every one of the twenty-five

meetings of the first phase of Graham's Australian crusade.

The final service on Sunday afternoon sent statisticians scurrying for the record books. It was clearly the largest crowd Evangelist Graham had ever faced. It was easily the largest crowd for any single event in the history of Melbourne or Australia, surpassing any crowd in the 1956 Olympics for which the stadium was specially enlarged.

The most deeply moving moment of the service came at the invitation. It was manifestly impossible to invite the inquirers to come forward. Instead they were asked to stand quietly in their place until a counselor could get to them and help them in their decision for Christ. Many could not be reached; their response will come later by mail; 4,107 counseled decisions were recorded, however, as the lengthening shadows of the afternoon were reaching across the field.

Under the direction of Dr. Leon S. Morris, an intensive follow-up program will be launched immediately, including a door-to-door plan of census-visitation, followed by a city-wide visitation evangelism program, in an effort to conserve the results of the crusade.

The Melbourne crusade was conducted under conditions which were extremely difficult. It began in the West Mel-

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Let's Talk about YOUTH



Down-to-Earth with
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Director of CWSB

Decisions Change the Course of Life

Fellow, Pastor, Youth Worker,

Whether we like it or not the Kremlin is forcing our nation's leaders to make far-reaching decisions every day this month. How will these decisions affect the youth of your church? No one knows.

The youth themselves are being subjected daily to life-wrecking pressures of similar Satanic origin. Understand, I have served as a pastor and I know something of a pastor's burden for young people.

Have you recently evaluated what your church is doing to prepare your youth for their uncertain future? If not, here is a quick (60-second) check list to help you.

You will arrive at a score by deducting 10 for each "no" answer from a total of 100. Subtract 5 for each question you cannot answer readily.

60-SECOND CHECK LIST YES NO

- | | | |
|---|--------------------------|--------------------------|
| Are unsaved young people being won to Christ directly through your youth meeting or activities? | <input type="checkbox"/> | <input type="checkbox"/> |
| Are unsaved young people being brought into your youth group and then into the church? | <input type="checkbox"/> | <input type="checkbox"/> |
| Are you seeing new leadership being developed among your youth? | <input type="checkbox"/> | <input type="checkbox"/> |
| Are all of your youth groups growing in numbers? | <input type="checkbox"/> | <input type="checkbox"/> |
| Are your young people supporting church services and other church activities? | <input type="checkbox"/> | <input type="checkbox"/> |
| Are the youth meetings appealing, designed for young people? | <input type="checkbox"/> | <input type="checkbox"/> |
| Are your Christian young people showing sufficient evidence of spiritual growth? | <input type="checkbox"/> | <input type="checkbox"/> |

SCORE

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Redondo Beach, California

bourne Stadium, an indoor arena with 7,500 capacity, augmented to 10,000 by the use of closed circuit television in an adjoining annex. After five nights in that location, the meetings shifted to the new Myer Music Bowl, an open-air amphitheater with almost unlimited accommodations on a hillside in one of the city parks. There the attendance held regularly at 25,000 persons on week nights, climbing to 50,000 and 70,000 on weekends. When that site became unavailable due to prior commitments, the meetings shifted to the Showgrounds, a setting similar to an American State Fair Grounds. There the majority of the seats were in the open and unprotected. Rain and unseasonable cold weather cut attendances to 15,000 and 20,000. On Friday and Saturday nights of the third week the meetings had to be cancelled completely due to other events using the Showgrounds and the unavailability of any other site. For the two final meetings, a fourth location was utilized, the Olympic Stadium.

Some opposition has been recorded. One critic, the Anglican Bishop of Canberra and Goulburn, Bishop E. H. Burgmann, told a reporter: "I cannot go along with modern 'fundamentalist' crusades, such as that being conducted by Dr. Graham." His reason: "Great crowds do not provide the atmosphere for serious decisions involving truths vital for the strain of daily living."

A more tolerant statement was made by the Acting Primate of Australia, Archbishop Halse, who said: "In this diocese there will be no official recognition of Dr. Billy Graham's crusade as a mission, but any Anglican is free to go along or to choose to stay away. There are dangers attached to the great numbers attending, but there are great possibilities of blessing. We will pray that God will bless Dr. Graham and if necessary overrule any dangers attached to that type of evangelism."

A Roman Catholic weekly at Melbourne, commenting on Graham's crusade, praised the American evangelist

CONTINUE TO PRAY for the Australian Crusade. Meetings now in progress in Sydney close May 17, followed by a tour of the continent May 18-June 7.

and his team for their efforts to arouse the world to "spiritual realities."

A few other editors were not so kind. One small news magazine called Graham a "self-appointed heavenly huckster" who should "pack his carpetbag and go straight home."

Graham, himself, provided the real clue to his meetings. He confided: "I attribute the success of the crusade to two main factors. Firstly, worldwide prayers. Thousands of persons in New York have been praying for the crusade. The same is true for every place in America and throughout the Western civilization. It has proved God does answer prayer. Secondly, to the splendid church support here."

NAMES IN THE NEWS



Deyneka



Saint

• Peter Deyneka, general director of the Slavic Gospel Association, is leading his organization in the observance of its 25th anniversary of gospel work among the Slavic people. SGA now has over 100 missionaries who preach in 13 languages and serve in 24 countries around the world, including their six-station Russian and Ukrainian broadcasts.

• Stephen Olford, for the past five years pastor of Duke Street Baptist church, London, England, will become pastor of New York's Calvary Baptist Church early this fall. Mr. Olford has been a frequent visitor to the U.S. His ministry is uniquely evangelistic.

• Phil Saint, director of Spanish Evangelistic Crusades, has announced plans for a Nate Saint Memorial Auditorium in Córdoba, Argentina, from which SEC will produce broadcasts for all Latin America. SEC now has five young couples on the field in Argentina, all engaged in evangelistic campaigns and gospel broadcasting.

• Percy Crawford, founder and director of the Young People's Church of the Air, has been granted an FCC license to operate "the first Christian TV station in the U.S." The new station, channel 13 in Philadelphia, will serve an area within 40 miles of that city. Operation of the station will provide on-the-job training for a score of students at The King's College, Briarcliff Manor, New York, of which Mr. Crawford is president.

• Theodore H. Epp, director of Back to the Bible Broadcast, is leading his 200 co-workers in their 20th anniversary celebration. Since 1939 BBB has produced almost 7,000 consecutive broadcasts. Beside radio, Epp uses literature—some six million pieces last year—including four million copies of his monthly *Good News Broadcaster* and *Young Ambassador* publications and almost one million copies of his broadcast sermons.

PROGRESS

New home: A new Christian retirement home for senior citizens will be built on a 33-acre site in Wheaton, Illinois, by The Stewards Foundation, a Plymouth Brethren fellowship, according to a recent announcement. The new home, as projected, will consist of three five-

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THEODORE EPP AND THE TWO RADIO CHOIRS

BY FAITH — 20 YEARS OF MINISTRY

BACK TO THE BIBLE BROADCAST uses radio, literature, and missions to fulfill the great commission

"Why don't some of you radio preachers come to Nebraska?" This statement, made by a friend, was God's challenge to Mr. and Mrs. Theodore H. Epp to begin the Back to the Bible Broadcast ministry, in Lincoln, Nebraska, May, 1939. Beginning as a 5 day-a-week, 15-minute program over a 250-watt station, Back to the Bible now has more than 1,500, 30-minute releases each week, which can be heard around the world. As the main speaker, Mr. Epp preaches some 250 sermons each year on the Broadcast. The response of all kinds from radio listeners is nearly one million letters per year.

STUDIOS Back to the Bible studios are now equipped for stereophonic production of music. More than 1,350 tapes are made and shipped each week. On May 1, the 6,603rd consecutive program was released.

MUSIC Choir and quartet members also assist in the work of the Broadcast home office.

SATURDAY FOR YOUTH Saturday is Youth Broadcast day, with music furnished by a choir of 26 school-age youngsters. The Danny Orlis story, a serial, written with the problems of teenagers in mind, is presented each week, and later published in book form.



Queen Elizabeth

BRANCH OFFICES Back to the Bible now has nine branch offices in various countries. They are located in Canada, Britain, Jamaica, France, Ceylon, the Philippines, Germany, Australia, and South Africa. More than half of the mail we receive in Germany comes from behind the iron curtain.

Radio Luxembourg, Europe's most powerful station, releases the program to the subjects of Queen Elizabeth in Britain.

MISSIONS

The foreign missionary work falls into four divisions: the general promotion of world missions; the support for 237 missionaries, channelled through the Broadcast; the numerous major missionary projects, such as hospitals, printing presses, trucks, boats, etc., sponsored each year; and the 333 missionary broadcasts released each week in 30 countries. Of these programs, 310 are in English and 23 in French and German.



Billy Graham

Billy Graham told Mr. Epp that he and his team listened to the Broadcast during one of their overseas campaigns.

LITERATURE In 1958, the Broadcast sold, or distributed free of charge, approximately 5,800,000 pieces of gospel literature. This



Pointing men everywhere to Christ



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figure includes 4,000,000 copies of the monthly publications, "Good News Broadcaster" and "Young Ambassador," and 1,800,000 copies of books, pamphlets, and tracts. Its two book clubs have a circulation of 100,000 books annually.

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story units grouped around a two-story rotunda which will contain a chapel, dining room, kitchen, laundry and a variety of facilities for the convenience, enjoyment and recreation of residents. Also envisioned on the same site: a 100-bed hospital and a score of private homes for those who spurn institutional life.

New magazine: *Certeza* is the name selected for a new quarterly Christian magazine in Spanish aimed at university students and professional men. This announcement was made by C. Stacey Woods, general secretary of the International Fellowship of Evangelical Students, upon his return from a recent trip to South America and the Caribbean area. IFES, the organization which will underwrite the magazine for the first two years, is the foreign equivalent of Inter-Varsity Christian Fellowship.

New approach (1): The first summer conference of its kind for Christian girls interested in nursing as a career has been planned by the Nurses Christian Fellowship division of Inter-Varsity Christian Fellowship. Designed especially for girls who have completed their junior or senior year in high school, or who are already in college, the pre-nursing conference is scheduled for June 15-20 at Cedar Lake, Ind.

New approach (2): Something new will be seen this fall by some of the 50 million persons who attend state and county fairs in the United States each year. More and more gospel tents will be seen along the midway in a growing effort to bring the message of Christ to this large potential audience. A driving force behind this method of evangelism is a new group known as Evangelical Fairs Association International, recently organized in Chicago, and headed by Walter Hanchett, president, of Elgin, Ill.

New service: People of Mainz, Germany, can now get the latest church news just by using their telephone. Protestants and Catholics collaborated to provide an information service for reporting church events and religious news. Thanks to this service, the first of its kind, a person needs only to dial a number to learn who is preaching, where or when the service begins.

PROTESTS

Rebuked: The publishers of *La Bibbia* (*The Bible*), a 68-page booklet using photographs posed by professional actors and cartoon "balloons" for the presentation of narrative in modern Italian, were soundly rebuked by Jews and Roman Catholics alike on the release of the first issue of their projected comic-book edition of the Bible. The protestors—led by the chief rabbi of Rome—appealed to the government to prevent the "continuation of such sacrilege, which offends God and men, not only believers but also those who admire the Bible as a great work of art." The Roman Catholic objectors deplored tampering with "the lofty monument of divine and human

wisdom, the Book that educates the world in faith, in love of God and of all creatures, in goodness, in charity."

Replaced: Malay Moslems are winning a campaign to replace the Red Cross emblem. They are led by Sheikh Ahmad who recently told the legislative council: "The work of the Red Cross is laudable but . . . activities of the organization originate from the Crusaders. The cross was placed in front of the tents of King Richard's camp. Later the cross was used all over Europe to convert people to Christianity." The House approved a bill favoring the red crescent emblem as a Moslem counter-part of the red cross.

Restrained: A protest was lodged by Australian church leaders over a police ruling issued during the recent filming of a motion picture in the city streets of Victoria. The crew of an American producer were filming scenes for the new picture, "On the Beach." In the sequences an American actor inspected deserted and litter-strewn streets after an atomic fallout. Police blocked off the streets of Victoria for the filming on a Sunday morning and held back hundreds of on-lookers. But in doing so they also stopped church-goers. The pastor, the Rev. Stuard Rea, broke through the police cordon after being three times refused permission.

CATHOLICISM

Annulment: Last year the Roman Rota, a 15-member "supreme court" of the Roman Catholic church, granted 119 annulments and refused 113, according to a recent Vatican announcement. The tribunal also handed down six other decisions involving separation and dowries and dismissed 68 cases. Although set up to handle all types of ecclesiastical law cases, marriage appeals constitute almost all the work of the court. Such cases are first heard in a diocesan court. The decision is appealed to a similar court in another diocese. If the two decisions are identical, the case is settled. If not, the case is referred to Rome for a third trial.

Appeal: By appealing to Italy's highest court, the Baptist congregation of St. Angel in Villa has obtained permission to finish the construction of its new church. The little village, situated 60 miles south of Rome, has a population of 428 people, 278 of whom are Baptists. This is an exceptional situation in preponderantly Roman Catholic Italy.

Acceptance: The Left-wing administration of Ferrara, Italy, birthplace of Gerolamo Savonarola, encouraged by the communist city fathers, has accepted a proposal to purchase a rare Bible containing handwritten comments made by the reformer around 1500 A.D. This unusual spectacle "stems from a strong desire to turn the spotlight not only on a local glory but also on a rebel against the Roman Catholic church," according to a report from Rome.

NEWS IN BRIEF

Over 2,250,000 children and half a million teachers participated in daily vacation Bible schools conducted last summer in Southern Baptist churches, the denomination's Sunday school board reports. There were 66,555 pupils "won to Christ" in the 18,332 schools. Nearly a quarter-million of the boys and girls enrolled in DVBS had never attended any church or Sunday school.

According to Dr. Isidore Margolis of New York, executive director of the National Council of Torah Education, enrollment in the Jewish day school systems in the United States increased from 2,000 to 40,000 pupils in the last decade. The number of institutions rose from 20 to 260 schools. In the same period, budgets for Jewish day schools expanded 500%—from \$6,000,000 to \$30,000,000.

To imagine an officially recognized Bible study group within the old Japanese Army and Navy system is quite difficult. However, in today's Japanese self-defense forces, several such groups exist, and with official sanction. One of these is in Shikaya, the Navy air force center, where two years ago a few Christians stationed there started a Bible class. As the attendance grew, they applied to their service section to have their Bible class recognized as a regular club activity. Their commanders gave them immediate clearance.

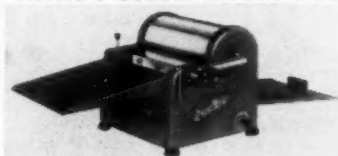
The Polish government is reported to be preparing a new law making only civil marriages legally valid. Under the proposed law, clergymen who conduct church marriages without first making sure that the couple has been married in a registry office would be subject to a fine or imprisonment up to four months or both. At present church marriages without a civil ceremony are recognized as legal.

The church farthest south in the world has recently been dedicated by the U.S. Army Deep Freeze outpost in Antarctica. It is a 16-foot square chapel with a cross and a steeple above it. An inscription on the wall says, "Now it can be truly said that the earth turns on a point of faith."

Dr. T. Leonard Lewis, president of Gordon College and Gordon Divinity School in Wenham, Mass., went to be with the Lord on March 12. The Gordon president suffered a coronary attack at his home and died before an ambulance could reach the hospital eight miles away.

A graduate of Moody Bible Institute in Chicago, Dr. Lewis received his Ph.D. degree from Wheaton College, Wheaton, Ill. Later he was awarded the B.D. and Th.D. degrees from Northern Baptist Seminary in Chicago, where he subsequently served on the faculty. Under Dr. Lewis' leadership since October, 1944, both schools at Gordon had made substantial growth, occupying a new campus at Princemere in 1951.

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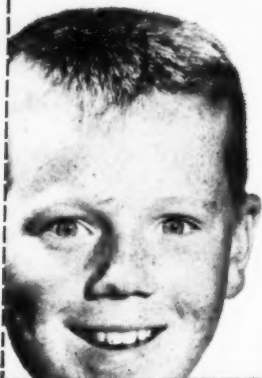
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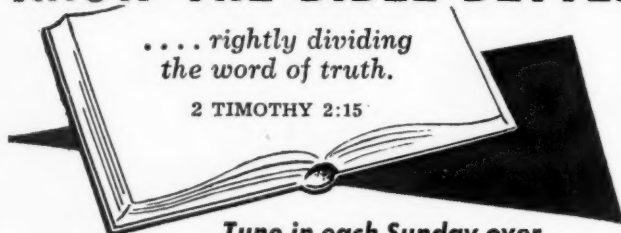
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Our Moody Readers

Still a Blessing

We were very much impressed with the sermon by D. L. Moody, "Your Legacy in Romans Eight" [Feb.]. I am wondering if that can be had in tract or booklet form. I like to use such things, along with tips, in eating places and to hand them to patients in hospitals.—F. F. Reschke, Pratt, Kans.

This Tense Age

"Overcoming Tension and Strain" [Jan.] was so very helpful that it prompted me to obtain more copies.

Please print more articles such as this. I'm sure it was very beneficial to many readers in this age of tension.—Mrs. Charles Taylor, Torch, Ohio

Who Has the Magazine?

I wrote to you concerning my not receiving the January issue of MOODY MONTHLY and today I received the copy you mailed. I have found that my teenage daughter had the copy! She tells me she loves MOODY MONTHLY and no other magazine can measure up to it. I have asked her to always let me know when it has come in before she takes it. She takes it to school, also.—Mrs. Thomas Welsh, Belle Vernon, Pa.

Lion's Den

One [article] stands out—"Wanted: Air Conditioned Lion's Den" [Jan.] My husband says, "That really packed a wallop!" I share his view. It was most forceful, though couched in satire and humorous terms.—Mrs. Frank S. Longino, Atlanta, Ga.

Old Friends

We first subscribed to MOODY MONTHLY in 1922. You cannot know what it has meant to us across the years in our work as minister and wife. It has been food for our souls and an inspiration and help in soul-winning.—Rev. and Mrs. W. H. Dail, Clinton, Tenn.

Spiritual Enrichment

I enjoy reading MOODY MONTHLY so much. It has filled so many lonely hours and, most important, it has enriched my spiritual life. I praise the Lord for guiding my pastor in giving me some of these issues to read to become acquainted with MOODY MONTHLY. Now I feel I just have to have my own subscription.—Evelyn Hering, Brooklyn, N.Y.

Trophy of Grace

I received the book, "Now That I Believe," by R. Cook, and "Thoughts for the Quiet Hour," and like them very much. I do not read them and lay them aside but have them handy to refer to, and I believe I am a Christian, according to the Scriptures, John 5:24, Romans 10:13, John 1:12. I clipped and sent in my decision from "The Last Word" in MOODY MONTHLY. I cannot begin to describe the help I've received from writings from M/M articles.—Mrs. Edwin Lehman, Prairie Farm, Wisc.

YS Fan

I enjoy your magazine very much. I would be lost without it. Of course, being a teenager, I like YOUTH SUPPLEMENT best. "Teens in Type" is marvelous.—June C. Martin, West Medway, Mass.

Sunday School Aid

I wish there could be a little more on the Sunday school lessons. I enjoy what there is and it helps so much.—Mrs. Henry P. Senner, Glendive, Mont.

Help for Missionaries

"Why the Revision of the Scofield Bible?" [Jan.] was just what I have been asking myself for over two years. Now I am satisfied!

Here in this lovely Brazilian city, the Presbyterian Church of Brazil has its seminary for all the South of the land. In general, this is a very excellent church with some very good gospel preachers and a go-ahead Home Missions program. But every now and then, in the seminary, some evidence of inroads of theological liberalism appears. For example, one of the North American Boards has a man teaching who is almost a fanatic on Barthianism.

Some months ago a clear crisis arose internally and the Rector and Dean, both Brazilians, certainly did a grand job of facing the crisis. At the time I was able to help them by loaning them the two numbers of MOODY MONTHLY with the

articles on Barthianism by David Hedegard [June, July]. Since the crisis has passed, I hoped to retrieve my copies of MOODY MONTHLY, but the two men would rather keep them and I certainly have no objection. Some future day they may need them!—Rev. Oliver M. Thomson, Campinas, Brazil

Delayed Blessing

Only recently were we able to read the October issue. The article, "Hiding the Word in Young Hearts," so impressed us that we have spoken of it to several missionaries. That is how we discovered that this same article was a blessing to a young missionary mother. If young parents these days could only realize their golden opportunity in the time that they may now spend with their little ones, very likely more would be accomplished in the home.

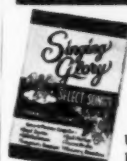
We believe this article would make a good tract, with a useful ministry for young mothers or young couples. As missionaries, we have been teaching our believers the privilege of teaching the Word at all times to children. Some are surprised to see how young children learn verses so quickly.

In my women's Bible study hour, I am teaching what the Bible tells about mothers. I expect to add or rather incorporate some of the ideas given in the article in MOODY MONTHLY—with due acknowledgement.—Dorothy Hammond, Concepción, Nuño de Chavez, Bolivia

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EDITORIALS

The Race in Space

Is man outside the will of God in pushing towards travel through outer space? Writing in this issue, Paul R. Alderman, Jr., presents the viewpoint that he is—that space flight is forbidden on the basis of Bible teaching. Not all Bible students, however, will agree. Meanwhile, the race for leadership in space exploration continues to gain momentum.

One thing is certain: Men will get no farther in their press to probe the secrets of space than the God of space Himself permits. Certainly in the months to come we would like to see the United States at least avoid the foolish and arrogant attitude expressed by Russians that space research is a wresting of secrets from God. At least one U.S. spokesman, Roy William Johnson, Director of the U.S. Defense Department's Advanced Research Projects Agency, has gone on record that our research should in no wise be construed as "prying into God's secrets." Certainly the true scientist works on the basis that physical laws are intended for man to discover and utilize, not that he is opposing their Creator.

We hope our nation in the coming months will also avoid the kind of foolish arrogance which forgets that man is a creature of limitations. Though God has permitted him to learn a host of secrets of our earth, and to do great exploits, he still is limited in many ways—by his span of years, his bodily requirements, his finite mind. "Behold, thou has made my days as an handbreadth," declares the psalmist, "and mine age is as nothing before thee: verily every man at his best state is altogether vanity" (39:5). There can be no true wisdom which fails to recognize this fact.

Especially do we hope that the U.S. can keep a sane perspective. While space exploration has already yielded important benefits in terms of scientific knowledge, the conquest of the outer regions is not the most important goal for our nation—or for the world. We are still confronted with the bitter truth that technical progress already has far outstripped our ability to control ourselves as men. However much progress we make in space, we must still face the problem of our own fallen natures, the conflicts that they bring about and our desperate need for Jesus Christ.

If we are foolish enough to place manned satellites and space platforms above the well-being of our own immortal souls, we will surely fare no better than the rich man of Luke 12 who invested his life in another kind of earthly pursuit. For then, when all is said and done, we too shall surely hear the thunder of God's voice, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself and is not rich toward God" (Luke 12:20, 21).

Making Broken Cisterns

We read with some interest in a recent issue of *Time* a comment by theologian Nels F. S. Ferré to the effect that Paul Tillich, by his use of traditional Christian dogma, has become "the most dangerous theologian in America." This statement is a repeat of the old situation of the pot calling the kettle black.

For there can be no doubt that each of these men, in constructing his own theological "system," has made use of what elements of Christian dogma would suit his purpose and has cast the rest to the winds. The resultant

imaginings of both of them are light years removed from historic Christian teaching, which found base and substance in the whole of Scripture.

Modern theologies seem willing only to chew the pleasant parts of the Word and throw the bones away. But the bones—those solid doctrines of the Word—are they which form the framework of the whole truth, and without these Christian theology degenerates into a blob.

While these modern theological giants are jousting with one another and their theological systems rise and fall, the Bible stands, the pillar and ground of the truth, unshaken in a shaking world. Where else can we go to find the answers to the questions that perplex us, the problems that torture us, the fears that unman us, the longings that agonize us, than the Bible? To abandon this Rock is to forsake the fountain of living waters, and hew us out cisterns, broken cisterns, that can hold no water (Jer. 2:13).

Where Is the Woodshed?

On the surface, at least, the events were not especially noteworthy. Yet they appeared in newspapers throughout the country.

A handful of high school boys in Memphis, Tenn., had staged their own walkout after the principal had closed down a soft drink machine which had been jammed with slugs. Before the affair ended, seventeen boys had been treated to old-fashioned paddlings. When five of the boys and their mothers petitioned to have the court arrest the principal for assault and battery, the judge upheld the principal.

The most significant phase of the affair was the prompt and widespread approval of the judge's decision. The Memphis Kiwanis Club adopted a resolution praising the action taken while letters and telegrams of approval came to the judge from as far away as Boston.

The whole incident would seem to be a commentary on the disappearing woodshed. Why should there be any question of legal support for a school official who resorts to corporal punishment? Are spankings so rarely administered today that their legal status must be examined?

Let no parent be in doubt. The point of view that spanking is old fashioned is not derived from that most up-to-date of child training authorities, the Bible. Indeed, the Word of God makes it more than clear that parents do well to err on the side of severity rather than indulgence. "Withhold not correction from the child," admonishes Proverbs 23:13, "for if thou beatest him with the rod, he shall not die."

If this seems harsh, let us bear in mind that the alternatives are for eternity. Rebellion and disobedience to parents can but lead to rebellion and disobedience to God. Sad to say, many an otherwise righteous father like Samuel (I Sam. 3:13) has proved the folly of being "too easy."

In a nation where juvenile delinquency is casting an ever-increasing shadow, we need to face the less pleasant responsibilities of parenthood. Our Heavenly Father who loves far more perfectly than we can ever do does not withhold His chastening (Heb. 12:6). Woe then to the parent who cannot face up to the life-and-death reality of that other statement in Proverbs 23: "Thou shalt beat him with the rod and shalt deliver his soul from hell" (v. 14).

Some Searching Questions

The subject came up at the luncheon table. Why is evangelism on the wane in our churches? That it has diminished in most churches is painfully evident. But why?

Some, of course, will argue that it is simply the day in which we live. "We are in apostate times," is the contention. But souls are being won by evangelists, through radio and TV programs, by personal workers. Why are not more of them reached through the average church?

Is it the pastor who is at fault? Certainly he is a key figure. Prayerlessness on his part, failure to do personal work, failure to lead his people in winning souls—any of these may be disastrous. The same is true of failure to present the Word of God in power. Only the Bible and the Holy Spirit can draw the unbeliever to Christ.

Is it prayerlessness or lack of expectancy? Have our churches gone so long without seeing souls saved that we are now content merely to give invitations? Have our prayer meetings lost their purpose and their power?

Is it the need for visitation and more daily personal concern on the part of individual members? Are we too busy to care for souls and to go to the homes or shops or offices where we can find them?

Or is it the layman in the pew? Has the quality of our Christian life declined so much that the unsaved see little difference between believer and unbeliever? Perhaps there is no longer much if any reason for the non-Christian to ask the reason for the hope within us.

These are hard questions for which there are no general answers. But they ought to sear our hearts. Evangelism is the function of the church. It is the responsibility of the pastor, the elders or deacons and the individual church member. If week after week goes by without souls saved, someone is at fault.

Our Lord said, "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit he purgeth it, that it may bring forth more fruit . . . Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15:2, 8).

Awards for Merit

Most of those who read Christian magazines have little direct occasion for knowing about the Evangelical Press Association. Nevertheless readers are among the bene-

ficiaries of this growing organization as it exerts increasing influence towards higher standards and better publications.

One of the points of special interest each year at the association's annual convention is the announcement of magazines selected for the yearly EPA awards. This year's selection included six publications.

His magazine, edited by Joseph Bayly, was named EPA "Periodical of the Year." His, of course, is the excellent Inter-Varsity Christian Fellowship publication especially for college and university students.

Award winners in the various division of competition included *Eternity* in the general magazine classification, *Power*, which was named the best Sunday school publication, *Youth for Christ*, which received the award for youth publications, *Junior Call*, named the best missionary magazine and *Brethren Missionary Herald*, award winner in the denominational field.

Each of these award winners is notable for its work during 1958. We join with other Christian publications in offering our congratulations.

A Principle Which Costs

According to a recent survey nearly one fourth of the 8,368 weekly newspapers in the United States refuse to accept any kind of alcoholic beverage advertising. This is significant since liquor interests have reportedly been concentrating their high-pressure tactics on getting into these local papers.

The survey indicates that in six states more than 50 per cent of the weekly newspapers decline alcoholic beverages while in fifteen more states some 34 per cent of the papers are dry. Wine-famous California reports 30 weeklies which refuse wine or other liquor advertising; Wisconsin with its beer interests has 21 weekly papers which refuse beer or other alcoholic beverage advertisements. Kentucky with its distilleries has 75 weeklies which refuse to take distillers' money.

Newspapers which refuse liquor advertising do so at the cost of loss of needed income. If you are served by one of these papers, why not tell your editor that you appreciate his stand in placing principle and the welfare of the community above his business income?

Coming Next Month

HE'S A CONVERT OF THE CHRISTIAN COLLEGE

What kind of college should the young Christian attend? A few years ago, C. Jackson Rayburn was among those who favored the secular college. Today he has joined the enthusiastic advocates of the Christian school. Why? Read his own explanation in next month's special article.

THEY'VE FOUND A NEW WAY TO RETIRE

Retirement years can be the most wonderful years of your life—not in a rocking chair but in a missionary outpost. That's what several older Christians have been proving in recent years. Mildred Morningstar tells you all about it in her article, RETIRE ON A MISSION FIELD.

FAITH, FM AND THE GOSPEL

At first the task seemed just too great. Who would think that one church could ever build and maintain its own gospel radio station? Yet today KHOF is on the air and growing! Dorothy Haskin brings you this story of a miracle west coast station next month. Be sure you see it!

Golden Rule for Conference Goers

By Emmet Russell



WHILE a week or two at a summer Bible conference makes an inexpensive vacation, it does cost something. If you're like most of us, you'll have to save to go—and you'll want the most for your investment. That's reasonable and right.

However, there is an odd twist to receiving spiritual benefits. Even though you are a "go-getter" in ordinary pursuits, you must be a "go-giver" to become rich toward God. "Remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive" (Acts 20:35). So, if you would be among the more blessed members of a summer conference group, you must go to give.

"But isn't that the business of the conference speakers?" you might ask. "Aren't they supposed to give us the spiritual refreshment we need?"

Surely. We must let them be "more blessed" too. Perhaps they will be the most blest of all. But that need not keep us from sharing the blessing of giving.

"Giving? Oh yes, they always do take offerings at con-



ferences." Well, that is an obvious opportunity. But giving goes further, much further than that. Suppose we put it this way: There will be others at that conference with spiritual needs greater in some directions than ours. After all, we have some blessings or we should not be here at all.

And just as surely as we give, we receive. "Give, and it shall be given unto you; good measure, pressed, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38). You cannot separate the giving from the receiving. The two strands must be woven together.

† Some people can give in a large way, by taking others with them to the conference. For three summers my wife and I were brought to a wonderful Bible conference by one of our parishioners, a high school teacher who did not wish to go alone. So she paid all expenses for her pastor and his wife, and took them in her own car. Her joy in doing it was pleasant to see.

One of the greatest blessings a father and mother can



give their children is to take them to the right sort of Bible conference. Where meetings and activities are expertly planned for boys and girls, they have anything but a dull time of it. Parents have more free time to spend with their children than usual. Mother may feel that the children do not leave her any free time at all, not even time to attend the meetings. Father has an opportunity to relieve Mother of much care and, in so doing, to enjoy that companionship with his children which is denied him most of the year. Father will be a wiser (if not more rested) man when the family returns home.

The word "togetherness" did not need to be coined until we had almost lost the closeness of family life in the scatteredness of contemporary living. A Bible conference is a wonderful place to

draw your family close about you and to surround them with a protecting magic circle of love.

I belong to a denomination which emphasizes the attendance of the entire family at our summer conferences, and I can see the beneficial effect of this emphasis on church and family life. Besides, I enjoy a conference more when there are children around. Sometimes it is fun to give time to other people's children.

♦ THESE are large and costly blessings. But there are small blessings we may give also. A cup of cold water is a gift remembered in heaven: let us not neglect the small daily courtesies which are in the power of everyone to give.

Friendliness to strangers, for one thing. The morning conference session

is over and we are waiting for the dinner hour. There sits a man in the far corner of the lodge, ominously quiet. He looks as if he would repulse anyone who tried to speak to him. But you try.

"Good morning, sir! I am Isaiah Comfort, and this is my wife, Mrs. Comfort. We are from the City of Brotherly Love. And you are—?"

"Lament is the name. Jeremiah Lament," he answers. "I used to live in Philadelphia, years ago."

He doesn't smile, but he rises, with a courtly bow one rarely sees nowadays. The ice is cracked, and when it breaks, you learn that he has just buried his wife, that his children are far away, and they don't need him. The future to him is a gray fog. He came to the conference in hopes of finding something which the speakers have not gotten

CONFERENCES and CAMPS



East

- 1 America's Keswick, Keswick Grove, N.J.
- 2 Barrington Summer Conference, Primrose Hill, Barrington, R.I.
- 3 Beulah Beach Bible and Missionary Conference of the Christian and Missionary Alliance, Beulah Beach, Ohio
- 4 Camp-of-the-Woods, Speculator, N.Y.
- 5 Camp Wabanna, Mayo, Md. Write: Box 2120, Washington, D.C.
- 6 Central New York Bible Conference, Homer, N.Y.
- 7 Erieside Bible Conference, Painesville, Ohio. Write: 1853 Grasner St., Cleveland 12, Ohio
- 8 Harmony Heart Camp, Jermyn, Pa. (Affiliate of Highland Lake Bible Conference)
- 9 Harvey Cedars Bible Conference, Harvey Cedars, N.J.
- 10 Hephzibah Heights Bible Conference, Monterey, Mass.
- 11 Highland Lake Bible Conference, Highland Lake, N.Y.
- 12 Hilltop Ranch, Conowingo, Md. Write: Box 3, Philadelphia 5, Pa. (Affiliate of Morning Cheer Bible Conference)
- 13 Lakeside Bible Conference, Inc., Kent Cliffs, Carmel, N.Y. Write: 87-81 193rd St., Hollis, 23, N.Y.
- 14 LeTourneau Christian Camp, Canandaigua Lake, N.Y. Write Box 48, Canandaigua, N.Y.
- 15 Montrose Bible Conference, Box 1, Montrose, Pa.
- 16 Morning Cheer Bible Conference and Camps, Sandy Cove, North East Md. Write: Box 3, Philadelphia 5, Pa.
- 17 Mount Lou-San Bible Camp, 401 S. 17th St., Harrisburg, Pa.
- 18 North Mountain Bible Conference, Box 22, Wilkes-Barre, Pa.
- 19 Ocean City Summer Bible Conference, 603 Tenth St., Ocean City, N.J.
- 20 Odosagih Bible Conf., Machias, N.Y. Write: 12 Maple Ave., Arcade, N.Y.
- 21 Ontario Bible Conference, Lycoming,

across to him—peace, hope and love. You and your wife, with your children living close to you, have peace and hope and love in abundance. I would not be surprised if I should hear that the lonely gentleman spends the next Christmas season in your home.

Again, I think of the encounter we had some years ago with a conference-going brother. He was so modest that we might easily have overlooked him. He was impeccably neat and we should have guessed that he was a missionary to France. He was a source of reliable information not to be found in the newspapers. Through him I secured a copy of a French hymnal, containing lovely, inspiring hymns not yet translated into English.

Remember the staff . . . a cheery word, a genuine smile, considerate understand-

ingness of those who serve our comfort.

There will be waitresses, of course. A modest half-orphan girl waited on our table at a Bible conference. The hostess told us her story—her mother was dead and her father not a Christian. The girl received Christ at the orphanage and now attends a Christian high school. She is eager to give her life to the service of her Lord, and her name has been on my prayer list ever since.

And chambermaids . . . We noticed Ruth as a cheery, unobtrusive girl who kept our room neat. Through her began a friendship with her missionary parents in China.

These girls work for small wages so that they may go to only some of the meetings, thereby gaining a few "fringe benefits" from a conference they could not otherwise afford to attend. Thought-

fulness of those who work that we may rest will make our rest the sweeter, and their burdens less exhausting.

Cheerful modesty at table . . . One particular week, our table was liberally supplied with verbal pickles and pepper by a woman who knew all the prominent evangelical leaders "personally." To name one was to set her off on an endless chain of gossip—not all bad—it was mixed pickles. Her summers, and winters too, were a constant round of Bible conferences. She was one of a small leisured class who attend too many. I probed with a few questions about her home church and found her ignorance on that subject lamentable—she was so seldom home.

The table was long enough so that a low-voiced conversation with the young

[Continued on page 29]

N.Y. Before June 1 write: 72 N. Fulton St., Auburn, N.Y.

22 Penn Grove Summer Bible Center, Hanover, Pa. Write: Box 1, York, Pa.

23 Pennwood Bible Camp, Box 42, Gettysburg, Pa.

24 Pinebrook Bible Conference, Stroudsburg, Pa. Write: Box 1, Philadelphia 5, Pa.

25 Pine Bush Bible Camp, Thompson Ridge, Orange County, N.Y. Write: 9120 Columbia Ave., North Bergen, N.J.

26 Pinnacle Camps, Voorheesville, N.Y. Write: 281-283 State St., Albany, 6, N.Y.

27 Rumney Bible Conference, Rumney Depot, N.H. Write: New England Fellowship, 10 Kingston St., Boston 11, Mass.

28 Sacandaga Bible Conference, Broadalbin, N.Y. Write: Box 422, Ridgewood, N.J.

29 Seneca Hills Bible Conference, Box 464, Franklin, Pa.

30 Stony Brook Bible Conference, Stony Brook, L.I., N.Y.

31 Tri-State Bible Conference, R.R. 1, Dept. M, Port Jervis, N.Y.

32 Word of Life Inn (family), Word of Life Island (ages 13-25), Word of Life Ranch (ages 7-13), Write: Word of Life, Schroom Lake, N.Y. Before June 1, Box 511, New York 8, N.Y.

South

33 Ben Lippen Conference Center, Route 4, Asheville, N.C.

34 Camp Didakee, Division of Hampden DuBose Academy, Zellwood, Fla.

35 Great Smoky Mountains Bible Conferences, Bryson City, N.C.

36 Mounthaven Bible Conference, Glade Valley, N.C. Write: 3056 Marmion St., S.W., Winston-Salem, N.C.

37 Lake Louise Conference Grounds, Toccoa, Ga.

Midwest

38 Byron Bible Camp, Box 211, Huron, S.D.

39 Camp Awana, Fredonia, Wis. Write: 3859 N. Central Ave., Chicago 34, Ill.

40 Camp Barakel, Fairview, Mich.

41 Camp Michawana, Middleville, Mich.

Write: 21122 Indian Rd., Detroit 19, Mich.

42 Camp Sun-Chi-Win, Pembine, Wis. Write: 604 N. Clark St., Chicago 10, Ill.

43 Cedar Lake Conference Grounds, Rest-A-While, Box 87, Cedar Lake, Ind.

44 East Iowa Bible Conference, Deep River, Iowa.

45 Gitchee Gumeau Bible Camp, Eagle River, Mich.

46 Gull Lake Bible and Missionary Conference near Kalamazoo, Mich. Write: 480 Cheshire Dr. NE, Grand Rapids, Mich. (July-August, Box 248, Kalamazoo, Mich.)

47 Honey Rock Camp, Three Lakes, Wis. Write: Wheaton College, Wheaton, Ill.

48 Iowa-Nebraska Regular Baptist Camp, Clear Lake, Iowa. Write: Ventura, Iowa.

49 Lake Superior Bible Camp, Ironwood, Mich. Write: Box 300, Ironwood, Mich.

50 Lake Waubesa Bible Camp, McFarland, Wis. Write: 700 Femrite Dr., Madison 4, Wis (Spring address)

51 Maranatha Bible and Missionary Conference, 4759 Lake Harbor Road, Muskegon, Mich.

52 Moody Youth Camp, Antioch, Ill. Write: 1609 N. LaSalle St., Chicago 14, Ill.

53 Okoboji Lakes Bible and Missionary Conference, Arnolds Park, Iowa. Write: 2006 Douglas St., Omaha 2, Neb.

54 Phantom Ranch, Mukwonago, Wis. Write: 3469 N. Cicero Ave., Chicago 41, Ill.

55 Raccoon River Bible Camps, Scranton, Iowa.

56 Winona Lake Bible Conference, Winona Lake, Ind.

West

57 Arizona Bible Institute Summer Bible and Missionary Conference, Mount Eldon Camp Grounds, Flagstaff, Ariz. Write: 3025 W. McDowell Rd., Phoenix, Ariz.

58 Cannon Beach Bible Conference Center, Box 398, Cannon Beach, Ore.

59 Camp Bethel, on U.S. Highway 14, Big Horn Mountains, Wyo. Write: Floyd E. Ellison, Basin, Wyo.

60 Deer Valley Ranch, Buena Vista, Colo.

Write: S. P. Woolmington, Nathrop, Colo.

61 The First Bible and Missionary Conference, 4605 Cable St., Bellingham, Wash.

62 Forest Home Christian Conference Center, Forest Home, Calif. Write: 4940 Vineland Ave., North Hollywood, Calif.

63 Hume Lake Conference, Hume, Calif. Write: 155 Van Ness Ave., Fresno 21, Calif. (Affiliate of Long Meadow Camp.)

64 Lake Sammamish Bible Conference, Box 242, Bellevue, Wash.

65 Long Meadow Camp, Hume, Calif. Write: 155 Van Ness Ave., Fresno 21, Calif. (Affiliate of Hume Lake Conference)

66 Maranatha Bible Camp, Maxwell, Neb. Write: Box 622, North Platte, Neb.

67 Mount Hermon Association, Inc., Mount Hermon, Calif.

68 Pine Valley Bible Conference, Box 48, Pine Valley, Calif.

69 Silver Cliff Ranch, Buena Vista, Colo. Box 1519, Colorado Springs, Colo.

70 Silver Fork Bible Conference, 2178 E. 48 South, Salt Lake City 7, Utah.

71 Southwest Bible and Missionary Conference, Box 881, Flagstaff, Ariz.

72 Twin Peaks Bible and Missionary Camp, Box 907, Grand Junction, Colo.

73 Young Life Ranches, Box 1519, Colorado Springs, Colo.

Canada

74 Blue Water Conference, Wallaceburg, Ont. Write: 153 King St., W. Chatham, Ont.

75 Canadian Keswick Conference, Muskoka, Ont. Write: 400 Mount Pleasant Rd., Toronto, Ont.

76 Fair Havens Bible Conference, Beaverton, Ont. Write: R.R. No. 3, Beaverton, Ont.

77 Guelph Bible Conference, 485 Waterloo Ave., Guelph, Ont.

78 Muskoka Bible Conference, Morinus, Ont. Write: 6 Humewood Dr., Toronto, Ont.

79 Pioneer Camps, Ontario. Write: 30 St. Mary St., Toronto 5, Ont.

By PAUL R. ALDERMAN, Jr.

space flight?

Is man out of God's will in his drive to conquer outer space? The thoughtful Christian will not be too hasty in his answer. The following article sets out one viewpoint, carefully arrived at and presented by an able Bible teacher. Certainly the implications of space exploration are of such tremendous significance that the Christian may well ponder this issue with the resolve to be guided by a prayerful personal searching of the Word of God.—The Editors

On October 4, 1957, with the blasting off of the first Russian sputnik, the world was launched with breath-taking suddenness into a new era that can scarcely be called anything else than the Space Age.

This conquest of space, perhaps more than any other single topic, is engaging the minds of men. Associated with it there is, doubtless, much conjecture that borders on the fantastic. And yet sober, realistic men speak solemnly of the possibilities.

Flights to the moon, which only a few years ago were figments of the imagination, are now actually in the planning stage, and we have it on the highest authority that man will be on the moon within five to ten years.

In recent months rockets have been hurled with unbelievable force out beyond earth's gravitational field, to orbit perhaps for untold millenniums around the sun.

This is a new departure for "earthbound" mankind, something vastly different, even, from flights into the distant stratosphere. Where is man headed? What will all this lead

to? Will anything stop mankind from personally invading the vast ocean of space around us?

The true answers to these as well as to many other questions are found only in the revealed information which man has received from the God of space, the Creator and sovereign Ruler of the universe. That revealed Word, that Source-Book, is, of course, the Bible, and to it we turn to find out what the infinite Creator has to say to His finite creatures on the issue.

✦ In order to approach this subject in the right attitude and with the right perspective, we would do well to begin with Isaiah 40. Here man, even at his proudest, gets a rather deflating picture of himself. Indeed, only as we realize that in the sight of Him "Who hath measured the waters in the hollow of His hand, and meted out heaven with the span" we "are as grasshoppers," can we get the matter into proper focus.

Now, to help us appreciate the breathtaking immensity of space and the infinitely superior greatness of our Creator God, let us recall that that luminous tract we see stretching across the heavens at night, the Milky Way, is in reality a mighty galaxy of stars, containing millions of suns many times greater than our own. Astronomers tell us, so unbelievably large is this galaxy that a beam of light, speeding at the rate of 186,000 miles per second, would take 200,000 years to cross its diameter!

More than this, to stagger even the wildest imagination, we are told that there are thousands of other galaxies in the heavens like the Milky Way, but even greater. Our earth

Is man's attempted conquest of space only another intrusion into forbidden territory?

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is only an infinitesimal speck in a vast immensity of space! Surely in the fact of these truths, we must bow before God and say with David of old, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him?" (Ps. 8:3, 4).

+ THE Lord God of the heavens tells us in His Word of three heavenly regions above and beyond our earth. The first heaven is the heaven of the clouds, immediately above and around us. This is referred to in Psalm 147: 7 and 8: "Sing praise . . . unto our God, who covereth the heaven with clouds." This is the heaven where fly the fowl of the air. As we shall see in a moment, it is closely related to the earth, not only physically, but also in God's instructions to man.

There is also the second heaven, the heaven of the sun, moon, stars and the planets. This heaven is mentioned in the creation account, Genesis 1:16, 17: "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also. And God set them in the firmament of the heaven to give light upon the earth. This "firmament" is the space which has so gripped man's attention and challenged his ambition at the present time.

Finally there is the third heaven, God's abode, of which the apostle Paul speaks in II Corinthians 12: 2-4: "I knew a man . . . caught up to the third heaven . . . caught up into paradise." Doubtless the apostle himself was that man; and we read, so wondrous was the revelation granted him of the glory of God's dwelling place that he (Paul) was given a



Will we live to see space travel?

Perhaps, says Science. But for the Christian space travel is a certainty!

thorn in the flesh to keep him from being "exalted above measure." What a thrill of anticipation this should give those who are Christ's, to know that this glorious place is our eternal home!

✦ Now, in the light of God's revealed Word concerning the heavens and the earth, *what is man's dominion?* By right of creation the Lord God owns it all. Heavens and earth belong to Him; they are His to do with as He sees fit. He has never relinquished His sovereign rights, nor will He ever. His highest creation, man, is still only a creature, and he must ultimately bow before his Creator whether it be willingly or unwillingly. What then is man's dominion, his proper sphere?

We turn to the Creator's Book to find His Word concerning this. There in unmistakable language the record is set forth, Genesis 1:26-31, that at the creation of men the Lord God granted unto him *dominion over all the earth*. This would seem, on the face of it, abundantly clear; but so that there can be no possible misunderstanding the Lord delineated this grant in further detail: "Let them," He said, "have dominion [1] over the fish of the sea, [2] over the fowl of the air, [3] and over the cattle . . . [4] and over every creeping thing that creepeth upon the earth" (v. 26).

Subject to the ever superior rights of the Creator, this places under man's dominion the earth and all its creatures and also the fowl of the air. It would seem, from this, then, that man has some right to the first heaven, the heaven of the birds and the clouds. But beyond that, if we mistake not, the Lord has placed off-limit signs to which we would do well to take heed!

But, you might say, this is only implied—God does not specifically say that man cannot go higher. To this we answer, this passage alone is entirely sufficient to warn man against intrusion into a territory which God has not specifically given to man. And we would add that this implication is further buttressed by other truths which fully confirm and substantiate our premise. In other words, there are other "keep off" signs. Let us consider some of them.

✦ **MAN's nature**—yes, even his name—

shows that physically he is a creature of earth, and not of the outer spaces. The word "Adam" has as its root meaning "red earth." The Lord God made him and his progeny of the dust of the earth, physically, and unto the dust of that earth our bodies must return.

Today's happenings also spotlight dramatically a very significant verse found in Psalm 115: "The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men." In the mind of even the most skeptical, this word should settle the matter beyond all cavil—if the Word of God is accepted as final authority. So crystal clear is this pronouncement in Psalm 115:16 that it practically forbids comment. The Lord God of the universe says that He has given the earth to man, but that He has reserved the heavens to Himself. It is as simple as that!

✦ **FINALLY** we should recall a time when mankind set out to invade the heavens. It was a bold adventure, and it was backed by the entire human race; for all evidently were of one accord. We speak, of course, of man's determined effort "to build a city and a tower, whose top may reach unto heaven" (Gen. 11:4).

God's answer to this rebellious act on the part of His creatures was swift judgment. There resulted a confusion of tongues and a scattering of the people over the face of the earth in such a disunity as has remained to this day, breeding discord, distrust, hate, fighting and all the other awful by-products of sin.

Thus Babel—"confusion"—is forever linked with man's first ignominious effort to invade space—an attempt significant not so much for the relatively puny physical act itself as for the spirit of arrogance and disobedience that prompted it.

And what was God's response to this venture? We read the words, so full of biting irony, "And the Lord came down to see the city . . ." (Gen. 11:5). The only way for man to reach up to God was for God to come down to man! And He came down, not in mercy and grace, but in judgment, for man's wickedness and disobedience had to be dealt with.

Even so do we read of another "coming down" of the Lord God in far worse judgment: "Immediately after the tribu-

lation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:29, 30).

This is how the present age—the Space Age—will end: in judgment. And we doubt not that one of the prime contributing causes will be the stiff-necked pride of man as he brazenly seeks to invade the heavens, in spite of God's "no trespass" signs.

✦ **OUR** consideration of this matter would be far from complete if we did not take one brief look at one of the most important actors in this unfolding end-time drama: Satan, the arch enemy of God and man. To the ear of spiritual discernment, man's arrogance today, just as at Babel, resounds with the hiss of the serpent. For Isaiah tells us (Isa. 14) that at one time in the dateless past, pride was born in the heart of this one, then called Lucifer, and he uttered the five fatal "I will's," expressing his determination to dethrone the God of the universe. In his sinful pride this mighty creature declared that he would ascend into the heaven, even "above the heights of the clouds"—not merely to change his physical location but to usurp God's absolute authority.

To this the Lord God could have, of course, only one answer: judgment. Thus did Lucifer, "son of the morning," fall and become Satan, "destroyer," the devil, the fountainhead of sin and death.

So closely do man's ambitions today appear linked to this original sin of God-defying pride that one must consider the future—perhaps the immediate future—with dark foreboding, unless one belongs to the God of space through personal faith in His crucified and risen Son, who has promised His followers "that where I am, there ye may be also" (John 14:3).

There's a wealth of precious truth stored up in this promise of the Lord Jesus. He assures us that one day we shall be with Him in heaven. He assures us that one glorious tomorrow, we who believe on Him will indeed make a space

flight, not just into the heaven of the clouds, nor even into the vast outer space of the planets and the stars, but all the way into the third heaven itself—paradise!

What emotion this glorious prospect arouses in the hearts of those who are homeward bound! What surpassingly wondrous pictures are conjured by the eye of faith as we think upon paradise as our sure destiny! "No more death, neither sorrow, nor crying, neither shall there be any more pain" (Rev. 21:4). No more sin or worry or anxiety or tension or fear or frustration or foreboding or suspense. No night, no darkness, no storms, no hunger, no thirst, no suffering, no disagreements, no enemies, no disillusionment. Naught but love, joy, peace, life, fellowship, beauty, contentment—"a perfect being in a perfect environment" forevermore!

♦ LEST we be carried away with such blissful anticipation, however, let us remind ourselves that we are challenged to a "more abundant entrance" into the paradise of God. For upon arrival we shall have to submit to a stringent "customs declaration."

This, I believe, is the meaning of I Corinthians 3:11-15—our "baggage" must undergo a most scrutinizing inspection. There we are told that "every man's work shall be made manifest, for the day shall declare it." All our works, those things done in the body as Christians, subsequent to our salvation by grace, will be "made manifest"—glaringly exposed to the examining Official, even the glorified Christ.

Before His fiery gaze all "wood, hay and stubble" will go up in smoke as He searches out the hidden-most recesses of our hearts, and lays bare our underlying motives. Then we shall hear, if we are faithful stewards, sincerely doing for Him what we can with what we have, one of heaven's sweetest refrains, "Well done, thou good and faithful servant" (Matt. 25:21).

♦ FELLOW Christian, are you ready for "flight time"? For He will come down for us, to pilot us safely through the vast reaches of the heavens (I Thess. 4:12-18), before the judgment wrath of God begins to be felt by defiant mankind (Rev. 3:10). And do we not have in His very name a strong hint as to the time of our departure? He is the "bright and morning star" (Rev. 22:16). Our flight will not be made in the light of day, but in the pre-dawn blackness, the darkest of the hours just before the rising of the sun.

At that time the world will lie in such moral and spiritual darkness as was in the days of Noah and the days of Lot, evil men waxing worse and worse, wars and rumors of wars and men's hearts



Lost and Found

Lost—a sense of agitation

And a certain weight of care,
Out where breezes bend the grasses
And the flowers scent the air.
Lost—a threat of nerve exhaustion,
And a mind of fear and dread
Where the birds sing in the tree tops
Bending kindly overhead.

Found—a real and deep contentment,

And a surcease from all woe,
Where the meadow path is winding
Toward the brooklet's murmuring flow.
Found—an utter satisfaction,
Like a balm for weary feet,
Where all nature is a-calling,
Where the wood and meadow meet.

William M. Runyan, from *The Waiting Drummer*.

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not to drink



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Dept. MM-9

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City.....State.....

Make of Car.....Model.....Year.....No. of cys.....

Car is Used for:

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Pleasure ☐

To and from work

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Circle Owner
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	MYSELF	PRINCIPAL DRIVER	ALL OTHER DRIVERS		
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America's First Total Abstinence's Automobile Insurance Company

failing them for fear. (Matt. 24).

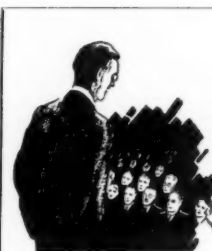
When such conditions prevail and the world is engulfed in the blackness of midnight, then the cry will resound: "Behold, the Bridegroom cometh!" and the Bride of God's beloved Son will go out to meet Him.

Of the time of His coming, the Lord Jesus says, "No man knoweth the day or the hour." (Matt. 24:36). And yet He also warns that "when we shall see these things, know that he is near, even at the doors" (Matt. 24:33).

We believe those days are almost upon us. We believe the Holy Spirit is sounding the midnight cry with ever increasing urgency, as He announces to us "who are alive and remain" that momentarily we may expect to be caught up with the resurrected dead "in Christ" to join Him in glorious flight to the Paradise of God!

May the unfeigned response of our lips, and the unreserved response of our lives, be: "Amen. Even so, come, Lord Jesus!"

END



**Moody
Conferences**

Two Moody Week Bible conferences and a week-end conference will feature Moody Bible Institute speakers this summer, according to the Alumni Association sponsoring the gatherings.

Moody Week at Winona Lake (Ind.) will be held July 12 to 19. Sixteen outstanding speakers and musicians, including Dr. William Culbertson, Dr. J. Allen Blair, Dr. Vance Havner, Dr. J. Vernon McGee, Lester Pipkin and Dr. Walter L. Wilson are scheduled to take part in the week-long program. Supervised activities will be provided for boys and girls and teenagers under the direction of Aunt Theresa Worman and Mr. and Mrs. Robert Murfin.

At the Sandy Cove Conference Grounds, North East, Md., Moody Week will be observed July 27 to August 2. Speakers will be Dr. Culbertson, Dr. Bob Cook and Dr. J. C. Macaulay. A week-end conference at Kansas Bible Camp, Hutchinson, Kan., is planned under Moody sponsorship for August 24 to 26. Speaker will be Dr. G. Coleman Luck, with Ralph Manchee, chairman. Complete details concerning these conferences may be obtained from the Alumni Office, 820 North LaSalle Street, Chicago 10, Ill.

Moody Monthly



VACATION! Magic word! One that brought a different picture to each one in the family.

For Dad vacation meant a clear running stream where fish practically fought to take his bait. For Mother it held visions of a trip to Washington, D.C., Valley Forge, Gettysburg and all those wonderful spots that to her were only names in a history book. For teenage LuAnne it was a cottage at the beach with untold possibilities for new friendships—maybe even for life. For ten-year-old Bud, vacation could only be spelled c-a-m-p.

This year, however, for every one in

It proved to be a
wonderful vacation when . . .

We Stayed Home!

By DOROTHY MARTIN

the family, stark reality meant vacationing at home. Ordinary, in-need-of-a-new-paint-job home. What a vacation this was going to be!

And it was. It turned out to be one the family talked about long after with nostalgic, "Do you remember the time we—" expressions.

The plain, unvarnished reason for our stay-at-home vacation was the family budget; it wouldn't allow for the two new tires that were an absolute must for a trip to Washington or anyplace else.

So Dad tucked away his fishing trip as a future dream, and angled instead for ways to make everyone glad they were staying home. Mother did her sightseeing at the local courthouse (which had a surprisingly interesting history). LuAnne in the process discovered a friend in Dad she hadn't known existed. And Bud found that vacation could be spelled in many different ways besides c-a-m-p.

Perhaps your reason for staying home this summer is not finances at all, but the presence of an elderly member of the family who needs your constant care. Or you have a new baby. It's true your neighbor takes hers to the beach for three weeks and doesn't mind fighting flies and mosquitoes the whole time. But you just can't bring yourself to do the same—much to the disgust and disappointment of the older children. Or you've got a parakeet, and nobody, regardless of how you plead, will agree to take it in while you go away.

Whatever the reason, you're faced with the hard job of making a spectacularly successful vacation at home with the ordinary, humdrum, everyday materials that the family is dying to get away from. Can it be done?

Yes—if the vacation is planned in advance and worked at. Not by drawing up a list of all the jobs that don't get done during the year and by insisting grimly that since you're going to be home anyway, this is the time to do it. No—there's a better way.

✦ It is an ideal time to paint the house if you like that sort of relaxation. But you must not let it seem like work. Remember how Tom Sawyer got the other fellows to do the detestable job of painting the fence? He made it seem that that was the one thing he wanted most to do. Everyone else ended up envying him—and doing the painting.

Or perhaps there isn't any really big job to be done, but the basement could stand a thorough cleaning, and you



always have had a secret desire to try your hand at refinishing the dining room chairs, and—uh-uh, careful! You'll have a long list before you know it! A list that surprisingly enough might be fun to do if everyone helps and nobody works grimly away with a keep-out-of-my-way-till-I-get-through face. Fun? Of course! It's vacation, isn't it?

Let's see now, if you were traveling to Washington you'd have to leave the motel at five-thirty to make as much mileage as possible during the day, and that would mean getting up at—oh, what a relief! You're not going, so you can



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sleep in well past the usual time the alarm rings! Certainly one of the nicest things about vacation.

But don't overdo it. Kids may groan

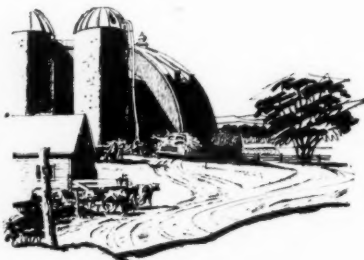


during the school year when the alarm sounds but you'll find during vacation they don't need one. They're up long before it rings and impatient for breakfast and eager for the day to start. Sleep in if you want to, but please get up in time to discover how much fun it is to eat a leisurely breakfast together as a family. Find out how nice it is for Mom to try out a new recipe instead of just throwing together the same old thing in a hurry to meet train and school schedules.

This being together as a family will be the foundation on which you build this kind of a vacation. True, it's actually Dad's vacation from work, but it should also be a vacation from something for everyone—including Mother. So keep the jobs to a minimum with everyone pitching in to help. Every day each person should feel that he has done or had done for him something special!

♦ Go out some place often to eat—on the porch, in the back yard, to a park or to a restaurant, depending on your tastes and the state of your pocketbook.

Take the family to the library at the beginning of a vacation and pick out an armload of books, some for individual reading and some for reading aloud. Don't wait until the usual just-before-bedtime story hour, but take time out



through the day to read—right after breakfast, maybe, or in the middle of the afternoon when it's too hot to do anything else anyhow.

Since this vacation is for everyone,

plan a variety of activities. Has your youngster ever taken a tour of a nearby creamery along with his schoolmates and come home full of enthusiasm, ready for an extra glass or two of milk? Try that as a family excursion. Even though you already know that milk comes from cows, it might be fun to find out what happens to it between the cow and your table!

Or your area may have other types of industry—perhaps a match factory where you can follow the interesting process of making matches. Introduce yourselves to the mysteries of the local printing shop, or visit a large newspaper plant.

Sit in on a meeting of your town's governing body, and spark the civic interest of your school age children.

Take a tour of a lumber yard. You might end up with materials for new bookshelves—another potential family vacation project. Have you ever seen the inside workings of your own fire department or police station? Or taken time to stand around and constitute yourself



a "sidewalk superintendent" for some new construction?

Go behind the scenes in a florist shop or greenhouse and come away with family enthusiasm for a wonderful garden—sometime. Get a bird book and drive out to a forest preserve or park or even just beyond the noises of the town and do some bird watching.

Get up early some morning, pack a lunch and take a one-day trip to a state park or other scenic spot. Choose one that can be easily reached and still get you back before the youngest member dissolves into tears of tiredness.

If your community has a swimming pool with season tickets, get a family pass and use it several times a week or even every day. It won't matter if Mom and Dad haven't been swimming in ages—there'll be lots of others there like you, just families.

Plan ahead for tickets to a family television program if your area has a tele-

Moody Monthly

vision studio. Tour the telephone company, go roller skating or bowling, go on picnics, visit museums. Browse through the toy departments in downtown stores —you'll pick up ideas for next Christmas by listening to the family conversation.



You see? There are so many things to do right at home, you're simply going to have to fight for an extra week of vacation!

♦ But wait a minute. Maybe there won't be time to do all these things after all, because vacation Bible school is on at your church every morning those particular weeks and the kids are there all morning. You hate to have them miss, and—

Well, don't. Go with them! It's a rare church that has an overabundance of workers. Make the Bible school a part of your planned vacation. Yes, even you, Dad. Maybe you can't teach the Bible stories but you can help with crafts. And even if you're not the greatest athlete, you can blow the whistle and help keep the boys in line during games.

You might even supply a father's touch in the nursery. After all, you've had plenty of experience. Could this be called vacation? Certainly! With an undreamed of opportunity to have fun and serve the Lord at the same time.

These two or three weeks are not yours to be hoarded. If they are, they'll be wasted. Like the manna of the Israelites, what was gathered for the future was moldy and unuseable; so these weeks,



If saved, will be lost forever. These particular vacation days with your family as it is now will never come again, not just like this. Spend them! You'll have rich memories.

END

May, 1959

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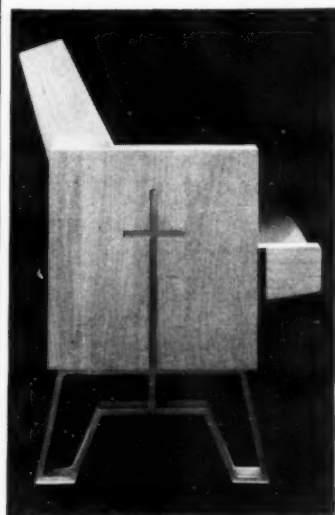
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In the opinion of most Christians, Chapter 8 of Paul's Epistle to the Romans contains a wealth of blessing that we shall never be able to exhaust. Very few people would think of Romans 8 as containing any prophetic revelation. And yet, neatly tucked away in the middle of the chapter, almost hidden among the treasury of good things, is one of the most profound prophetic passages in the Word of God.

Let us begin reading it at verse 18:
For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.

Now there is a remarkable statement, when we realize what Paul had to suffer for the sake of Christ, the price he had to pay and the sacrifices he had to make all along the way. In the face of all these he could say, "I count them as nothing when I think of the glory that shall be revealed in us."

Now Paul was a great logician as well as mathematician. And yet he says, "I've got it all figured out, and I'm still way ahead."

♦ How could Paul make a statement like that, when he had to suffer as probably no other man has ever suffered except the Lord Jesus Christ? Think of what it cost him. A man of influence, power, wealth and respect in his own nation. Educated, with a keen logical mind—he had the world in his hands if he had wanted it. A Hebrew of the Hebrews, a Pharisee of the Pharisees, of that brave little tribe of Benjamin. As touching the law, blameless, above reproach. He had everything!

Abridged from a sermon delivered during Founder's Week at Moody Bible Institute and included in the book, "Founder's Week Messages for 1959," obtainable for \$1.00 by writing Moody Bible Institute, 820 North LaSalle Street, Chicago, 10, Ill.

And yet, "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things loss for the excellency of the knowledge of Christ Jesus my Lord" (Phil. 3:7,8).

"Now," Paul continues, "let me tell you what I have had to endure for the sake of Christ."

Let us stop and listen. It might be good for us in this day of easy religion to hear what it cost one man to follow the Lord. The following account begins at II Corinthians 11:24.

By Dr. M. R. DeHaan (A study in two parts) PART I

*The golden age of which
man has dreamed from the
dawn of history will
come indeed, but only
when God brings it in*

Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils

in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold, and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches.

"All these," says Paul, "are as nothing" (see II Cor. 4:17), "for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Paul, are you mad? Light affliction? Hardly a moment's peace or rest or safety? Hungry, thirsty, cold, forsaken, beaten, shipwrecked, imprisoned and finally beheaded for the testimony of Christ—do you mean to say this is light affliction? And how can you call thirty-five years "but for a moment"?

Then I can hear Paul say, "It's all a matter of perspective. It is 'while we look not at the things which are seen [there's

the secret!], but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal" (II Cor. 4:18).

So it's all a matter of perspective. No doubt Paul suffered agony. No doubt it was not pleasant to make those sacrifices. "But," he says, "when I weigh all these over against what I have been credited with, what I have in Christ, they mean nothing. Forgiveness of sins, no condemnation, justified in His sight, sanctified and glorified, all my sins forgiven, saved and delivered from hell, on my way to heaven—hallelujah! Before these our light affliction, which is but for a moment, fades into insignificance!"

"But wait a minute!" I hear him say, "There's something even more than that, that tips the scale over so far you can forget about all the rest. For the best is yet to come. If you had only seen what I have seen—."

What have you seen, Paul?

"I knew a man in Christ who—whether he was in the body or out of the body I cannot tell—who had an experience so tremendous, so beautiful, that he was caught up into the third heaven. And there . . ."

There—what? What did you see, Paul?

"I can't tell you," Paul says. "I'm not allowed to tell you. Only that there I saw unspeakable things, which it is not lawful for a man to utter. Suffice only to say that the glory of the future drowned in me all the sorrows of the present." (See II Cor. 12:1-5)

So you see, beloved, it's all a matter of perspective. It depends upon where your eye is fixed. If we were only able to interpret every experience of life in terms of eternity, we would never reply, we would never complain. If we could translate the present into the glorious future, we would understand.

So get your eyes off the present distress, and think of the inheritance of the saints in light, not only in terms of present blessing, but in terms of future glory.

✦ Now you are ready for Romans 8:19. What was it that Paul saw? Paul says, in effect, "I cannot tell you, but I can give you a little hint, just a little glimpse."

For the earnest expectation of the creation waits for the manifestation of the sons of God. For the creation was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

What is Paul saying? He is saying, "I was lifted above the mundane and the temporal one day, far above the physical and material. And from Zion's lofty heights I looked ahead upon a creation



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which had been fully redeemed—no war, no poverty, no sickness, no sorrow, a scene of utter peace and tranquillity.

"Then as I looked upon the present, I heard a moaning and a groaning and sighing, like a great multitude pressed down with grief and sorrow. And I beheld the whole creation, the whole earth, in the bondage of corruption, literally tied up to decay, facing death and destruction, crying, moaning, longing, waiting for the revelation of the sons of God, for the coming again of the Lord Jesus Christ to set up His kingdom."

Ah, yes, all the world has been dreaming of such a utopia from the dawn of human history. The dream of the world, the dream of the United Nations, and I suppose even the idealistic dream of Russia is that man will bring in an era of universal peace and prosperity and understanding and plenty, and by technology and science make available to everyone all the luxuries of life, as a result of which we will have a golden era, earth's jubilee.

Now that is not an empty dream but a reality, though it will never come by man's own efforts. The Bible is crystal clear that such an age will come when the whole creation will be at peace, and the nations will not learn war anymore, when there will be no poverty and no sickness, when everyone will sit under his own vine and fig tree, when vegetation will bring forth luxuriantly having been freed from the limitations of the curse. For this the whole creation, with outstretched hands and with eyes a-straining, is longing, groaning for the coming of the Lord.

♦ AND that brings us to our second point. Romans 8:20 says that the creation was made "subject to vanity." Vanity means impaired productivity or inutilty or emptiness, if you will. And while today there is enough food to go around, we know that the earth is hindered and hampered from bringing forth its maximum productivity. The reason is clear—a curse is resting upon it.

Not only are there great barren areas and deserts and mountain ranges and other unproductive areas in the earth, but even that which is able to produce is hindered by all sorts of enemies, by weeds and thorns and thistles, by bugs and flies and worms, by grubs and scabs and moles, and what have you. If any of you have had any experience with farming, you know what a tremendous struggle it is to wrest from the earth her substance and make it produce.

Man calls that the "struggle for existence," the "survival of the fittest." But God says it's creation groaning under the curse, yet longing for deliverance.

In the animal world how true it is that every beast is at war with every other beast, each preying on the other. We call

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it the "balance of nature," but God calls it creation groaning under the curse.

The fishes of the sea—what a battle is going on there! Every one feeding upon another. But it is creation groaning under the curse.

All creation is tied up to decay. Man lives 70, 80, 90 years, sometimes a bit longer. They tell us that an elephant will live two or three hundred years, and that a turtle will live for five hundred years. But in the end all decays. Even the giant sequoias and the redwoods of the West Coast—which date back to the days of Abraham—are being gradually eaten away by a cancer of rot within the heart. One of these days those giants will tumble. Even the eternal hills are being gradually eroded, worn away by the elements, by the rains, by the winds and by the snow. "Change and decay on all around I see."

So I would like to ask the question, "Why?" The answer is given in Romans 8:20.

For the creation was made subject to vanity, not willingly, but by reason of him who hath subjected the same.

The whole creation is travailling and groaning and facing ultimate death because one man, who stood at the head of creation, broke with God. **END**

Part 2 of this study will appear in the June issue.

Golden Rule for Conference Goers

[Continued from page 17]

minister next to me could be indulged, under the barrage from the "personal friend" of the great at the other end. The young minister was in delicate health which made advisable a week's rest every three months, instead of the usual long vacation once a year. He knew how to give, in brief snatches of conversation, such spiritual inspiration as I gained also from the excellent conference speakers. He and his wife, as gentle and modest as himself, will ever be gratefully remembered.

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panist. That young woman deserved fair words. Her pleasure in receiving them amply compensated us for giving them.

Accompanists are too much taken for granted. Many of the people we meet in life are indispensable accompanists whose worth is hidden by the brilliance of others.

♦ THEN there is the intangible atmosphere of a Bible conference, to which we contribute or else from which we detract. Our spiritual preparation in prayer and meditation before we go will enable us to give toward the maintenance of a favorable spiritual climate in the conference.

I know a conference where the hungry soul would go away satisfied if there were no speakers at all, but only the Christian man who has made of an unprepossessing piece of real estate a refuge where, from the moment of arrival, one senses the presence, the power and peace of God. A conference is made by the men and women who manage it and by those they gather around them to staff it. We want to give and not to take away from the atmosphere of heaven which we come to enjoy.

Yet it is the speakers who confer the obvious benefits. Teachers or preachers, they bring to the summer conference their best work. Their messages are given over and over, polished and perfected each time. We must not compare with them, to his disadvantage, our home pastor, who must prepare several new sermons and addresses each week. The longer a minister stays in one church, the more difficult it is for him to charm his hearers with freshness and novelty. It is only the infinite variety of the Word of God which enables him to go on preparing new sermons year after year. But our own pastor knows us (perhaps better than we wish he did), and if we will open our hearts to him, he can help us as no strange conference speaker can.

♦ ALERT eyes, ears, minds and hearts will receive much at that Bible conference you are going to attend this summer. I am sure you can find enough which I have not mentioned to make another article as long as this! Oh, there are the many blessings one receives, and there are many one can give and the two are intertwined.

So to get the most out of that summer Bible conference, *give yourself*. Not in one splendid act, with trumpet blaring forth your glory! Give in broken bits so shyly offered that even you will not realize that you are doing anything special. But your heart will be singing because of the blessings poured into your life not only by the speakers and the meetings, but by your every contact with your fellow-Christians! **END**

the boy who missed the train

A young lad rushed breathlessly up to the train platform, just in time to see the last car pull away.

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I thank God for this opportunity to plead with you to share in this ministry to Israel. Time is running out! Satellites and Sputniks strike terror at men's hearts. The Light of the Gospel must shine upon Israel's pathway. Only then will they come face to face with their Messiah.

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IN THE STUDY

**From a Roman Catholic Scholar—
A New and Notable Life of Christ**

One of the mysteries in the vast realm of theological literature of the twentieth century is the paucity of scholarly lives of the Lord Jesus Christ. While there are scores of books, truly worthwhile works, on some aspects of Christ's life and teaching, e.g., the parables, the kingdom of God, the miracles and His death and resurrection (very little is being written however, on the nativity narratives), and while there have been some attempts during this century to give us handbooks, we might call them, for the study of the life of Christ, one could not say that we have had a scholarly Protestant life of Christ since the famous work of the late Professor David Smith, *The Days of His Flesh*, the sixth edition of which is now more than fifty years old.

The Roman Catholics have far surpassed us in this particular type of literature, though I think we have more important commentaries on each of the four Gospels and the Book of Acts than they do today. Protestantism has produced nothing in the twentieth century to stand up with the two and three-volume lives of Christ by such Catholic scholars as Prat, Fillion, Grandmaison, and, more recently, Ricciotti. Most of these works are translations from the French, and some of them have gone into as many as fifteen and sixteen editions.

We now have before us a new, scholarly, well-written and beautifully printed volume, *The Life of Christ*, by Andres Fernandez. The author has been a Professor of Sacred Scripture for more than forty years, twenty of which were spent in Rome, where for seven years he served as rector of the Biblical Institute. Having spent some years in Palestine, he is intimately acquainted with the geographical and topographical problems of that land.

This volume of more than eight hundred pages, with seventy-four generally well-chosen illustrations and a number

of black and white maps, contains about 315,000 words of text. Amazingly up-to-date, the work includes quotations from literature on the Dead Sea Scrolls published as late as 1957. The author not only has an intimate knowledge of Palestine, but he knows well all the relevant literature on the profound and innumerable subjects which confront one in the reading of the Gospels and in the study of the life of Christ. His references are to articles, books and monographs in six modern languages—French, Spanish, Italian, German, Latin and English—and to the literature of the early Church. The work is written with reverence, from a strictly conservative viewpoint, by one who believes in the absolute deity of the Lord Jesus Christ and in the inspiration of the Scriptures.

♦ BEFORE considering the book in detail, I would like to make a general statement. Personally, I think this is the most significant life of Christ that has appeared in the last twenty years, in spite of its occasional disproportionate emphases and, in my opinion, its unjustified statements concerning the Virgin Mary. Let me first speak of regrettable aspects, and then point out some of the rich treasures that Protestant and Catholic alike will be pleased to discover in these glowing pages.

When this volume came to my desk, I was lecturing on the resurrection of Christ in my class in Apologetics, so I turned at once to the pages in which this subject is treated. Here I was shocked. Dr. Fernandez begins his discussion of the post-resurrection appearances with a full page on the appearances of the risen Lord to His mother, though he admits that "the Gospels tell us nothing of this apparition, but Christian tradition takes it for granted." Should an unbeliever, somewhat acquainted with the literature of the New Testament and longing to know more of the basic historical facts regarding the supernatural, open this book to the discussion of the resurrection

and find that the learned author begins by insisting upon a post-resurrection appearance of Jesus for which there is not an iota of evidence, he would be justified in closing the book immediately.

Though the author asserts that this appearance is taken for granted in Christian tradition, I notice there is no reference to this conviction being held by any of the Church Fathers. Of course, a great deal of attention is given to the so-called perpetual virginity of Mary, the author even going so far as to say that she never intended that the marriage should be consummated, which makes it a travesty indeed. In this Roman Catholic work, she is called "the Co-Redemptress of the human race."

Dr. Fernandez takes the position, with some other Catholic scholars, that the word of Christ from the cross to His disciple, "Behold thy mother," were not addressed exclusively to St. John, but to all humanity as well, though he admits in the same paragraph that "such an assertion may not be susceptible of overwhelming proof."

Twelve pages of text are devoted to the eleven verses of John's Gospel recording the marriage at Cana of Galilee—more than twice as much space as is given to the forty verses on the raising of Lazarus from the dead, twice as much as to all the Synoptic accounts of the transfiguration, and three times as much as to the fifty-two verses of the Synoptics recording the triumphal entry.

It is interesting, however, that on the only passage between the miracle at Cana and the time of the crucifixion in which Mary appears, Matthew 12:46-50 and parallels, the interpretation extends to less than a page.

The most evident case of disproportion in the book, however, is in the consideration of the words of Mary to the angel, "How shall this be, seeing I know not a man?" (Luke 1:34). Five and one-half pages of text are devoted to this single line, 2500 words, or more than is allotted to all accounts of the triumphal entry of

Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, Fuller Theological Seminary, 135 N. Oakland, Pasadena, Calif.

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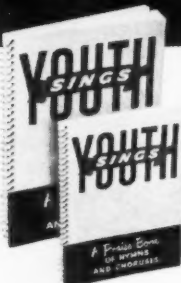
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our Lord. To the twenty-nine verses of the Gospels describing the storm on the lake and Christ's walking on the water, the author gives only one page, and to the twenty-four verses of John 9:39-10:21, on the Good Shepherd, only two pages. But to this one question of the Virgin Mary—five and one-half pages!

Similarly, to the annunciation and Mary's visit with Elizabeth, more space is given than to the discussion of the Sermon on the Mount. The Sermon on the Mount is assigned twelve pages, and the Olivet Discourse, twenty pages—with a most commendable treatment of the latter.

In spite of the prominence given to most of the events involving the apostle Peter—the assertion being that in addition to being given primacy over the other apostles, Peter received the triple crown, Ruler, Teacher and Pastor, so that he became the cornerstone of the Church—there is no reference here, for some reason, to our Lord's appearance to Peter early on Easter morning, to which both St. Luke and St. Paul referred.

★ I HAVE criticized the volume quite extensively, simply because it is unquestionably a great work. Personally, I will be consulting it often when working with the Gospel texts in *Peloubet's Notes*, or studying the life of Christ.

In conclusion, I should like to illustrate the thorough way in which the learned author handles so many of the problems of the Gospel narratives with three passages.

The first involves the words of Jesus when a boy, "I must be about my Father's business," about which there has been much debate and difference of opinion, since in the Greek text there is no word after *Father's*. Sometimes this is translated "the things of the Father," "the Father's house," or otherwise. Dr. Fernandez has a learned comment here of three hundred words, giving the various interpretations, parallel phrases in the Septuagint and Gospels, and a reference to an article of eleven pages in the *Catholic Biblical Quarterly* dealing exclusively with this one line.

One of the supposed contradictions of the Gospel records is in the narratives regarding the ass and the foal of an ass brought to Jesus at the time of the triumphal entry. Here we have a learned note of more than a half-page setting forth various interpretations which attempt to reconcile these apparent contradictions, with a bibliography.

I have often been asked about the veil in the temple. How much is crowded into the single paragraph regarding these veils:

There were two veils in the Sanctuary of the Temple, one before the Holy Place, which contained the altar

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of incense, the loaves of proposition and the seven-branched candlestick; and the other before the Holy of Holies, which was reserved for the Ark of the Covenant. We do not know to which of these veils the evangelists were referring, and the context gives us no clue. A certain number of authors say that only the veil before the Holy Place was torn, and others think that both were rent, but the great majority of the Fathers and recent writers believe that the evangelists were speaking of the veil hanging before the Holy of Holies. We, too, think that this last opinion is much the more probable one. The rending of the veil symbolized the abrogation of the Old Law, in which the Ark of the Covenant occupied a pre-eminent place. Hence it is logical to suppose that the veil which hung before the repository of the Ark was one that was torn. The Ark itself had disappeared in the destruction of Jerusalem in 587 B.C., but the Holy of Holies remained unchanged. Actually there were two veils or curtains hanging in front of the Holy of Holies, one being suspended a cubit (about eighteen inches) from the other. Cf. the *Mishnah*, Yoma 5:1.

+ LET me direct attention to one more item, only because I believe, as do many others, that the importance of every single word in this divine record of our Lord's life can never be exaggerated or its meaning over-investigated. In John 19:40, the account of the embalming of Jesus' body, the word translated "linen cloths" is *thoniois*, which, says the author, can probably mean both sheet and bandages. He continues:

This meaning of the word is clearly seen in a papyrus of the early fourth century (320) found in Hermopolis, present-day Asmunein in Upper Egypt, and published by the John Rylands Library, Manchester, 1952, Vol. IV, 117 f. The papyrus was part of the archives of a Roman administrative official named Theophanes. While on a journey from Egypt to Antioch, Theophanes noted in his diary the items of his baggage, including his personal linen. On line 9, col. 1, he wrote the title, "Note on the *thonion*," and underneath it, on line 13, apparently as forming part of the *thonia*, he listed a *phakiarion*, i.e., a cloth used on the face, equivalent to a *sudarium* or handkerchief; and on line 17, he listed four *sindonia* or sheets. Hence the generic term *thonia* includes both sheets and handkerchiefs. Theophanes also mentions bandages (col. 2, line 41), but only under the general classification of *stromata*. It is probable that St.

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John wished to include them under the name *othonia*.

Incidentally, the bibliographical references in this note on this word are not even found in the new and indispensable New Testament lexicon by Arndt and Gingrich, where the bibliographies are especially thorough.

I repeat, this book is a most attractive piece of typography and binding. The pages are of the finest high gloss, and the photographs, superb. One only regrets that the price of the volume will put it out of the reach of some (Newman Press, Westminster, Md., \$14.50).

Sane Words on Preaching From a Pentecostalist

Recently the Rev. Guy P. Duffield, Jr., sent me a copy of his book, *Pentecostal Preaching*. While I personally cannot whole-heartedly approve of some aspects of the preaching of Pentecostals, there are certainly some excellent things in this volume that are greatly needed today. Permission has been given Vantage Press to quote some lines from this work.

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anointed should need fewer of the convincing gestures than those who do not have the power of God resting upon them. Let us not substitute physical vehemence for the true power of God's Spirit. The proof, shall we say again, of an anointed ministry is in the permanent, spiritual results in the character of those to whom we give forth the Word of life . . .

"Pentecostal preaching is preaching the Word of God. It is not preaching about the Word. And herein, brethren, we have not been as true as we should to the pattern laid down for us by those whom God used to begin this glorious gospel. The early apostles were preachers of the Word. I have listened to many Full Gospel preachers without having cause to open my Bible during the entire message. I do not mean that the brethren were not preaching about the Word of God. They were. I never yet heard a Pentecostal preacher who did not always preach from the Bible. What I mean is that he did not relate what he had to say to a specific passage of Scripture in such a way that I could take it home with me and refer to it later in a time of need. I was blessed by the preaching, but it was by what the preacher said, not by what the Word said.

"I believe there is a way in which we can preach the Word of God so that when folks may have forgotten what we have said they will not forget what God has said, and the Spirit of God will again quicken that Word, and anoint that promise and instruction to their hearts whenever the test or the trial comes . . .

"I declare to you that we have been guilty of rearing a great host of spiritual children whose Christian life is based too much on experiences, and the result has been twofold. First, virtually every community has an all-too-large company of backsliders who were once members of Pentecostal churches but who never learned to stand on the Word of God for themselves when the storms came and the winds of testing and adversity blew. Second, our people have been entirely too open and gullible to every wind of doctrine and the cunning craftiness of men. You can find just about every brand of error in Pentecost. If someone lays claim to a great experience we seem to accept him or it without questioning its scripturalness or his spirituality.

"Brethren, if Paul had been like some preachers who are living today, he would have had an extra special sermon on 'What I Heard When I Was Caught Up Into the Third Heaven,' and he would probably preach it on the last night of his campaign, when his extra love offering was going to be received. When are we going to learn to preach the Word and keep our visions and experiences pretty much to ourselves? People are not going to be helped in the time of their crucial tests by personal revelation. They need to be helped the Word of God."

May, 1959

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The Beginning of Wisdom is a story that is being re-enacted on college and university campuses throughout our land. It presents the Scriptural answer to a question that troubles many young people—and adults as well—as it demonstrates that "the fear of the Lord is the beginning of wisdom".

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OFF the RECORD

by bill pearce



» The other day I was talking with a friend about talent. The question was, "Is talent something you're born with that develops as you have access to expression?" Or is an expressive art, like music or painting,

something a person with basically little talent can just decide to do and then study it to near perfection?

Well, let's talk about a record by a man who has a great deal of ability and who has developed his abilities to enormous proportions. By way of a new LP recording (also available in stereo), we invite you to hear MY SONG—DICK ANTHONY, CHOIR, VOICE, PIANO AND ORCHESTRA, produced by WORD Records, Inc., Waco, Tex. (W-3062 LP).

Here is a group of selections which showcases the talents of Mr. Anthony. *My Song*, the title number, was written for Dick by John Peterson and establishes us rather brilliantly into the Anthony sounds.

The mixed chorus, made up of eight outstanding voices from the Chicago area, sings *A Heart Like Thine*, *Our Hope* (a thrilling message), *Revive Us Again*, *Canticle of Praise* and *Martyn Hymn*. These last two are Dick Anthony originals. The chorus sings with precision, life and a sound that sometimes becomes a little brassy and unmusical. However, this does not detract from their overall dependable sound. All of the arrangements are by Dick.

Now let's modulate into the piano department. Dick records two strictly piano selections on this disc: *Overshadowed* (a very exciting treatment) and *Will There Be Any Stars in My Crown?* (a bit more conservative than the other, with a classical interpretation). The vocal work by Dick includes *My Song*, *Don't Forget to Pray* (I'd buy the album for this one; beautifully done with sensitivity and purpose), *God Leads Us Along* (nice harp work; a sincere treatment), *Calling* (this one is a sophisticated pop type production with definite rhythmic pulsations), *More Love to Thee* (uneventful) and *In the Person of His Son* (a lovely mood type sound and rhythm which to my way of thinking is beautiful, but incongruous with the message).

The selections have acceptable variety and are in good sequence, title-wise. The art work and general layout of the jacket show real creative thinking on the part of the photographer. The production as a whole is very well done, leaning to the more modern, commercial style.

» This next album reminds me a little of the classified section of the phone book: "You name it, we've got it!" Seriously, variety is what so many would appreciate in LP recordings and this has it: 200 ARTISTS IN SACRED CONCERT (Sacred LP-8001).

In this compilation you'll hear two well-known organists (Les Barnett in *Faith of Our Fathers* and Lorin Whitney playing *'Tis So Sweet*), two tenor soloists (Alan McGill singing *In the Garden* and Norman Nelson doing a duet with himself on *This I Know*), the modern day commercial sound (The Sunday Sing Trio with *The Saviour Is Waiting*, Vangie Carmichael in *Make Me A Blessing* and baritone Bob Daniels with *Precious Lord*). You'll hear a good male quartet (the Ty Brothers singing *Home, Sweet Home*) and a decidedly better than average pianist (Charles Magnuson with *Whiter than Snow*). Then there's an excerpt from one of the best discs I've heard yet (*Amazing Grace*, sung by soprano Beth Farnam) and some of the best whistling bird calls I've heard in a couple of decades (performed by Ralph Platt in *Cleanse Me*). Bringing up the rear very solidly are two of the outstanding selections in this sampler. The Lay-

men Singers, accompanied by some absolutely great brass, perform *God of Our Fathers* and the Carmichael strings present a very stirring musical account of *My Faith Looks Up to Thee*.

» Once upon a time . . . well, about three years ago to be more specific . . . we ran a terse review of some 78 rpm discs in the first of these columns. It was about a group of 200 men from different parts of Scotland, directed by a fellow Scot, James McRoberts. In most of the areas these records were played, they were received with much fervor.

A couple of weeks ago I received from Alma Records of Reseda, Calif., a 12-inch LP containing these same voices on one hi-fi record! Thus the Christian Faith label presents THE VOICES OF SCOTLAND, THE SCOTTISH FESTIVAL OF MALE VOICE PRAISE, CONDUCTED BY JAMES McROBERTS (Z-6011). This is not to be confused with a similar pressing released by this company of the Christchurch Festival Chorus which sounds generally the same but which does not come up to this expression.

For those who have experienced the gentle thrill of hearing the heavenly sound from this untrained group of men, you'll be glad to have this package of music. *All That Thrills My Soul Is Jesus, We'll All Be There, 'Tis Marvelous and Wonderful, I Gave My Life, O Love That Wilt Not Let Me Go* are a few of the titles included.

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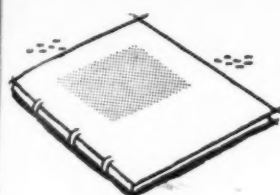
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A Service Department for Christian Workers

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Volume 6 • Number 8



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Family Bible Camp?

By Violet Hartman

ANOTHER summer is near. For you does this mean getting out the sleeping bags, flashlights, cameras, notebooks and Bibles and sending your children off to Bible camp? This is a familiar scene in many Christian homes each summer. But have you ever thought what it would be like to have the whole family go to Bible camp together? Why not? Our family did this last year, and we enjoyed it so much that family camping is in our planning again this summer.

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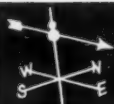
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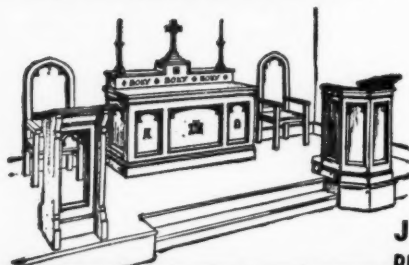
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Things To Do In May

- ✓ Observe NATIONAL FAMILY WEEK, May 3-10
- ✓ Have your MOTHER-DAUGHTER BANQUET in keeping with your church observance of Mother's Day
- ✓ Plan coming FATHER'S DAY and CHILDREN'S DAY observances
- ✓ Plan your church's RECOGNITION of its JUNE GRADUATES
- ✓ Plan a CHRISTMAS IN JULY program for your missionaries
- ✓ Continue plans for CAMP and VBS

raising, the pledge of allegiance, prayer and often a hymn, such as *Onward Christian Soldiers*.

Then it's to the dining room for breakfast and an opportunity to hear more about the day's activities. After breakfast, camp work projects are assigned and carried out by individual families. These details are light and brief yet vital to the success of the camp. One family may take over the cleaning of the dining room while another combs the beach for debris. Help is always needed gathering firewood, and one family can peel a raft of potatoes in a short time.

Cabin-cleaning and bed-making follow these details. Then there is still time before morning activities for each family to slip away to some secluded spot for their family devotions.

The program for the next couple of hours is similar to vacation Bible school with Bible stories, crafts, worship, Scripture memorization and missionary stories. In fact, a vacation Bible school curricula may be used.

Although a Bible camp may have more than one pastor's family in its midst, there is always at least one camp pastor who has been invited to conduct Bible study groups and evening vesper hours. Thus, during the morning hours, when the children are active, the adults likewise enjoy a stimulating time of Bible study and research under a pastor's leadership. If the services of a retired missionary or missionary on furlough are available, a part of the morning is also devoted to a missionary message and study.

The bell rings about 11:00, concluding the morning of study and spiritual development and allowing time for a quick dip in the lake. Then comes lunch, followed, of course, by the traditional camp rest period.

The afternoons from about two to four are free for family games such as softball, badminton, hiking, boating or crafts. Also the camp store is open for candy, pop and souvenirs. About four it's dip time again, so it's back to the

swimsuits for a quick swim before supper.

After supper the families gather for evening vespers. These may be held in a little clearing which we call the chapel in the woods or around the campfire. Occasionally we have a Galilean service, with the camp pastor standing in a boat anchored close to shore and speaking to the campers seated on the shore.

When the children are tucked in bed, evening prayers said and last good nights whispered, parents often meet at the lodge or dining room for a brief time of getting better acquainted and, of course, eating.

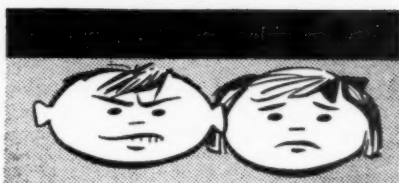
A week of such complete relaxation and spiritual enrichment in the serene environment of trees, hills and a lake can be most profitable to any family.

IT'S AN IDEA:

Vacation Schedule for Teachers

Do you want to "get the jump on summer slump" in Sunday school attendance during June, July and August? Be certain that each Sunday finds a class and a prepared teacher for each pupil. In this day, vacations, weekend trips to relatives and the call of the open road have made summer church attendance irregular even on the part of some of your most faithfuls.

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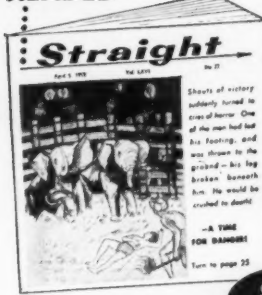
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minute packing and preparations has forgotten until Friday evening—before leaving with her family on Saturday morning for vacation—to call her departmental superintendent and tell her that she will be gone the next two Sundays. On such short notice, the superintendent may find it easier and even necessary to say to herself, "It's rather late now to try to get a substitute. If there aren't too many in the fourth grade class, the fifth graders can go in with them for this time. It won't matter just this once."

This procedure begun in the spring may be a habit by fall! Irregularity on the part of regular teachers soon begins to affect the attendance of pupils, particularly new members to your church school. They may find it hard to get interested in a program offered under such circumstances.

We faced this problem for several years. A couple of years ago, we realized that if we anticipated it and began early enough to prepare for an adequate teaching staff during the summer months, it need not even arise.

Here's how we met and attempted to solve the problem. In the early spring, we distribute "Summer Teaching Schedule" charts. The charts simply list the regular teachers on vacation each Sunday and the substitute prepared for these classes. This gives superintendents several months to prepare for irregular attendance of teachers. As soon as a teacher knows the dates of her family's vacation, she indicates it on the chart. Immediately the task of securing the regular substitute begins. When each teacher has thus indicated and the chart is complete, copies are made for each teacher as well as an extra copy for the Sunday School office records. This informs everyone involved of the weekly teaching staff in each department.

If you've faced this problem and your summer attendance slumps because of an inadequate and irregular teaching staff, try this. We think it will help; it works for us!—FGM

Grandmothers' Choir

HAVE you ever thought of using a grandmothers' choir for your church's observance of Mother's Day? We tried it last year, and the interest and response was so enthusiastic that we are planning a similar performance this year.

We found that Mother's Day observances were so traditional and "expected" that they had lost their meaning and interest. We looked for something different, yet honoring to mothers, which would create new interest on the part of the entire church. A grandmothers' choir was one of these new ideas.

The regular choir director was in charge. He announced the plan, called the rehearsals and selected the music. As you might expect, the regular choir members welcomed the opportunity to sit in the congregation for a Sunday, and it was amazing how the grandmothers welcomed the opportunity of service.

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Former choir members as well as others responded to the call. The result was rewarding. It had been sometime since our church had done anything in connection with Mother's Day which brought forth such favorable comment. Numerous requests have prompted us to include a grandmothers' choir as part of our Mother's Day services again this year.—FGM

True Greatness
Some men are called great, and we wonder why. Surely there must be a varying standard by which the greatness of men is judged; otherwise some names would no longer be regarded great in the annals of the race. With God there is only one unvarying standard according to which He judges men: *faith*.

The men of old whom the writer presents to us (Hebrews 11) had one distinguishing mark in common, their faith. They were leaders of others, lawgivers, rulers, statesmen, judges; they were also men and women from the ordinary walks of life. What made them outstanding was the power and urge of faith, common to them all. By faith they obtained a good report, achieved true greatness.

In the strength of their faith they accomplished and endured what otherwise they would have had no desire or strength to accomplish and endure. Because faith was the mainspring of their actions and the transforming power of their lives, they were pleasing to God, they were great in His sight, they won His commendation.

By the grace of God we may all attain true greatness through faith in Christ Jesus. Putting our trust in the blood of our Saviour, who by His death has reconciled us to God, we are at peace with God. His favor rests upon us, and we face the challenges of life with the assurance that our faith will overcome the world.—*The Adoring Heart*

A Likeness of Christ
They took knowledge of them that they had been with Jesus (Acts 4:13).
A Christian should be a striking likeness of Jesus Christ. You have read lives of Christ, beautifully and eloquently written, but the best life of Christ is His living biography, written out in the words and actions of His people. If we were what we profess to be and what we should be, we would be pictures of Christ, yea, such striking likenesses of Him that the world would not have to hold us up by the hour together and say, "Well, it seems somewhat of a likeness" but they would, when they once beheld us, exclaim, "He has been with Jesus; he has been taught of Him; he is like Him; he has caught the very idea of the holy Man of Nazareth, and he works it out in his life and every day actions."—*Spurgeon*

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Three Friends

Who Became Three Brothers

A true story from Brazil

By Marilyn McMurtrey

PLEASE, Grandmother," begged Humberto, "may I go to Bible Club today?"

"No, you may not," answered his grandmother. "I don't like the things those missionaries teach the boys and girls."

"But Jaime and Francisco are going. And I so want to go," insisted Humberto. He began to edge his way along with the other children on their way to Bible Club.

"Humberto, you come back here!" called Grandmother Loide. "You cannot go to that Bible Club."

Slowly Humberto turned back toward home. He tried not to cry. He was seven years old now and too big to cry even if his heart was broken.

"Bye, fellows," he said, sadly. "Have a good time and listen real good so you can tell me the story."

Jaime and Francisco waved to their friend. "We will," they said, both at the same time.

After class, Jaime and Francisco stayed to talk with the missionary lady about Humberto.

"He is our friend and wants to come to the Bible Club with us," said Jaime. "Please, Miss Carol, would you talk to Grandmother Loide and ask her if Humberto may attend the club too?"

Jaime, Francisco and Miss Carol went over to talk to Grandmother Loide and Humberto. They lived up on the second floor of a very old apartment building in their village in Brazil. Grandmother Loide didn't invite the three visitors up to visit with her. Instead, she made it very

plain that she didn't want a thing to do with them.

The three stood on the ground below Grandmother's window and had to shout up to her. They prayed and



The three waited breathlessly below the window to hear Grandmother Loide's reply.

Moody Monthly

asked God's help as they talked. For a long minute there didn't seem to be anything else to say. And then it seemed as if God was working in her heart.

"Well, we'll see," the grandmother said hesitantly. "Humberto really would like to attend. We'll see."

Jaime and Francisco were overjoyed with the half-way promise. And Humberto? Up there with Grandmother Loide, he was jumping up and down like a toy jumping jack, he was so happy.

"We will pray all week long, teacher," said Jaime. "I'm just sure that Humberto will be at class next week."

"Yes, I feel sure that he will be able to attend also," Miss Carol responded happily. She said good-bye to the boys and caught the bus to go home.

The week was a busy one, and soon it was time for Bible Club again. When Miss Carol arrived, the three friends were already there and all began to chatter together.

"Humberto is here!"

"His grandmother let him come today!"

"God answered our prayers!"

"Oh! God didn't let us down!"

How thrilled Jaime and Francisco were that God had answered their prayers! The two boys were new Christians, but already they had great faith in God. Now that God had answered their prayers and let Humberto come to class with them, their faith was greatly strengthened. They could even believe that Humberto would accept Christ as his Saviour, for that was the main reason that Francisco and Jaime wanted him to attend the Bible Club.

That day the children heard the Bible story about the Lord Jesus walking on the water, calming the sea and saving Peter. At the close of the story, Miss Carol explained that Peter had put his faith in Jesus, and that we too must put our faith in Him and trust in Him as our Saviour from sin. Humberto listened carefully. When the story was finished, he opened the door of his heart and invited the Lord Jesus to come in.

"Now you three boys are not only friends, you are brothers—brothers in Christ Jesus," Miss Carol told the boys after class. "You must help one another to grow in Jesus and you, Jaime and Francisco, must help Humberto, for he is just a little one in Jesus right now."

"Yes, Miss Carol," responded Francisco, "we are going to teach Humberto the choruses that we have learned so that next week he can sing with us too."

The following week the three friends were at class once again, with

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Humberto full of questions.

"Teacher," he said, "Jesus is really in my heart to stay?"

"Yes, Humberto," she answered him, "the Bible says Jesus will never leave you nor forsake you."

"Teacher, is He really making a home for me up there?" he continued.

"Yes, Humberto, He is preparing a beautiful place up there in heaven for you. Won't it be wonderful to see Jesus some day and to live up there?"

"Oh! I just must tell my friends about Jesus so they can be saved and go to heaven too," said Humberto, his eyes shining. "When is Jesus coming back for us, teacher?"

"I don't know, little fellow," Miss Carol answered. "But God's Word tells us that we must be ready and watching, for we do not know the hour or the day when He will come."

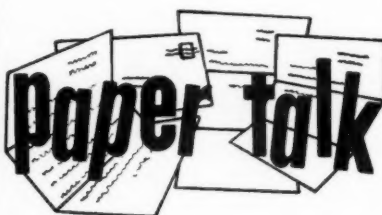
The boys nodded their heads solemnly.

"We have lots of work to do while we are waiting for Him to come," continued the missionary lady. "There are so many boys and girls right here on your street that as yet have never even heard about Jesus and His love for them. We must work together to tell as many as we can about Him. You boys can be little missionaries right here in your own neighborhood."

"We will work hard," said Jaime.

"And pray, too," added Francisco.

"And maybe even my grandmother will take Jesus as her Saviour too some day," said Humberto, his faith already growing stronger.



Lynn: What shall we talk about this month?

Lee: School will soon be out. That's something to talk about!

Lynn: Yes—it will be for most of us. But for some missionary children it may be just time for school to begin. It's winter some places when it is summer here.

Lee: That's right. Well, here's a girl who prayed for a certain teacher, and she tells how God answered her prayer.

Lynn: How is that?

Lee: She is Christina Shupert, and she's from Chicago. She says, "In school I wanted to have a certain teacher for the next semester. I prayed that I would get her. When

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May, 1959

passing day came I got a different
teacher. Now I'm glad I got the
teacher I didn't want! It just shows
you that God knows best."

Lynn: It's good she realizes that God
knows best. He often answers our
prayers in ways better than we asked
for. Speaking of teachers, here is a
girl who says her father is a teacher
—at Appalachian Bible Institute,
Bradley, W. Va. Her name is Darlene
Van Puffelen. Here's another letter
from down that way—Big Rock, Ky.

Lee: Who is it from?

Lynn: Gail Witt. She says, "My
family and I are missionaries in Ken-
tucky. We don't get the MOODY
MONTHLY magazine—ours ran out—
but some missionaries down the creek
get it and we read it." She wants
some Christian pen pals.

Lee: This is an interesting letter
from Barbara Jonak, in Lansing, Mich.
She has a good reason for wanting
pen pals. She says, "I like to read
Paper Talk because I like to read
about other kids my age. I would
like to have a pen pal because I like
to write letters and make new friends.
I would like to have a Christian fore-
ign pen pal that can write English
so we can exchange some information
about the Bible and about our coun-
tries, and share our ideas."

Lynn: That's real good. Here's an-
other letter from Bolivia. This is from
Ruth Gess, Cochabamba—

Lee: Remember, we talked about
letters from Anna and Alan Foster
from the same place a couple of
months ago?

Lynn: Yes. Ruth Gess says, "I was
reading the MOODY MONTHLY and I
came across the puzzle just before
Paper Talk. I am sending a puzzle
that I made up and I hope to get a
book if it is worth putting in.

Lee: Is it a good puzzle?

Lynn: It looks pretty good. We will
have to check it and see. But before
we make a decision, we will have to
see if we get some different kinds.
Most of them so far are Bible arith-
metic. Wish we'd get some real good
original ideas in puzzles.

Lee: So do I. But we'd better ex-
plain why there is no puzzle in MOODY
MONTHLY JR. some months.

Lynn: You mean that they get
crowded out because the space is
needed for something more impor-
tant?

Lee: Yes, guess that's what has
happened for the last two months.
We'll just hope it gets in this month.

Lynn: And that we get lots more
letters addressed to

Lee and Lynn

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No great light came from heaven to reveal God's will
till in desperation he put the matter squarely to
the Lord. Then the answer came: "... on any shore."

spokesman

HE was an unusual patient. In fact, the small-town Georgia dentist had never had a patient in his chair quite like the hulking gentleman who now completely filled it. A few minutes before, the big Englishman had entered his office and said politely, "I believe I have a tooth that needs some attention."

After a rather lengthy examination the dentist chuckled.

"Man," he said, "you have *seventeen* teeth that need filling!"

"But that's impossible," said the Britisher. "I'm here for a preaching engagement. I must leave immediately afterward for Savannah. I don't have time for seventeen fillings."

"Do you have a couple of hours," asked the dentist, "and plenty of nerve?"

"Possibly," was the reply.

The dentist got busy.

So did his patient. For a mouth full of instruments is small hindrance to one

who really desires to proclaim the Gospel story—even to a one-man audience. The man in the chair plied *his* trade with enthusiasm to match the dentist's. Seventeen fillings—and thousands of words—later, both jobs were satisfactorily completed.

"And now how much do I owe you?" asked the Englishman.

"Well," said the dentist with a smile, "that mouth of yours must upset the devil no end. I would like to help it along in that kind of business. There will be no charge."

† This was not the first time that Harold Wildish, veteran missionary and preacher, had opened his mouth to speak for God. For over thirty years he has been traveling up and down many lands, from village to village, from city to city, telling the good news of the Saviour.

In many parts of the world—South America, North America, England, Wales,

Scotland, and his beloved West Indies—this pastor has talked about God. He has ministered to vast audiences and to a scattered few; in prisons and in palaces; on small fishing boats and great ocean liners; in tents and in cathedrals; in steaming jungles and crowded cities; to thousands of soldiers during the war years.

He chuckles as he recalls his first feeble attempt at preaching.

"I was standing outside an English pub late one Saturday night," he relates, "trying to pump up the courage to preach. A large crowd of late drinkers had gathered about the small band of Christians on the dimly lighted corner. I was a gawky eighteen-year-old, scared and ill-at-ease. But I knew I must tell them about Jesus, and so I began to talk. I had said only a few words when one of the crowd yelled out, 'Sonny, does your mother know you're out?'"

"The crowd laughed and my words



The young preacher preaching in his home town, Southend, England.

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For God

By Doris Louise Seger



Harold Wildish, spokesman for God

vanished, slipping right down my throat!

"It's time you were in bed," he continued. "Why, you can't even grow any hair on your face."

"Just then I was startled to see a man pushing his way through the crowd. He stepped to my side. It was my father."

"Sir," he said to the scoffer, "I'll answer your question. My wife and I knew our son was out. We would far sooner see him preaching the gospel than spending his Saturday nights drinking and carousing, or in the dance hall down the street. I'm ashamed that a man of your age would sneer at a young fellow wanting to tell others about Christ. There are men in this very crowd who would gladly lay down their right hand and have it cut off if only they could know right now that their sons were in his shoes."

"I hurried home, and my father returned later, greatly excited."

"That man followed me," he said, "and told me his story. His only son is lying

right this minute up in London prison, and doesn't know what's to become of him. He asked me what he could do."

"Underneath the big tree at the top of our road, just after midnight, my father led that weeping father to the Saviour."

♦ BORN in the suburban town of Croydon, in Surrey, England, Harold Wildish enjoyed all the privileges of a thoroughly Christian home. His father, a representative of the Irish Linen Trade, was a lay preacher in his spare time. His mother, although unable to utter a word in public, won her neighbors to the Lord by the sheer beauty of her life.

When he was twelve, Harold's godly grandmother died, and the calmness of her death deeply impressed his young heart. On the August Sunday evening following the funeral, the family went as usual to the gospel chapel, where a stocky little Welshman was preaching. At the

close of the service he challenged his audience to sing the closing hymn only if they really meant it.

Jesus, I will trust Thee, trust Thee with my soul.

Guilty, lost and helpless, Thou canst make me whole.

Harold sang the words—and meant them—and went home a saved boy.

But for five years he kept the secret of his conversion locked in his heart.

"They were years of joylessness and defeat," he says. "You can't hide the Saviour and enjoy your salvation."

Then one day a friend invited him to attend a Bible study. He sat in the circle with young fellow Christians and heard

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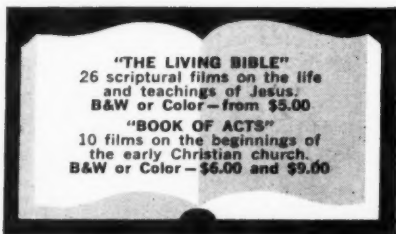
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the words, "We shall all stand before
the judgment seat of Christ . . . so then
every one of us shall give an account of
himself to God." It seemed to Harold that
the past five years had been completely
wasted. He vowed right then to give his
whole being to the Lord, and to make up
for the years when his mouth had been
closed for God.

From that moment on life became a
radiant thing. He made a clean break
with his worldly friends and habits.
Prayer became a reality. Life was filled
with fascinating events. He finished col-
lege and waited for God's plan for his
future.

But nothing happened. No great light
came from heaven to reveal God's will.
No voice spoke to guide him for the
future. He was young, he was strong, he
was willing to go. Why did not God show
him what to do?

Finally, in desperation, he put the
matter squarely to the Lord. Late one
night, returning home on the bumpy
little train from a thrilling missionary
meeting in Central Hall, Westminster, he
got down on his knees in the aisle.

"O God," he prayed, "before this night
is over—yes, before midnight—I must
know your will for my life."

Still nothing happened.

He walked the black distance from the
station to his home. Quietly he entered
the door and tiptoed out to the big
kitchen. A fire crackled softly in the huge
stone fireplace, and on the red checkered
cloth his mother had left his supper. He
noticed a letter propped by his cup. It
was from an old friend, and addressed to
him. As he opened it a bit of paper flut-
tered to the floor. He stooped to pick it
up, and read, "Go ye therefore . . . and
lo, I am with you alway." Below were
the words

*To me remains nor place, nor time,
My country is in every clime;
I can be calm and free from care
On any shore, since God is there.*

Then, as if God did not want him to
make any mistake, these words, "Behold,
I have set before thee an open door, and
no man can shut it."

Standing with the paper in his hand,
he heard the old clock on the mantel
strike midnight.

✦ It was not until three years later,
however, that he saw the beginning of
the fulfillment of the "other shores."

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sions in Many Lands, Inc., he received
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He ran upstairs and spread the letter on his bed.

"You know what I need," he told the Lord.

The next morning a letter from a Christian business man contained a twenty-five pound check.

"But I must have thirty-five," he prayed.

The following day another letter arrived from the same man.

"I couldn't sleep last night for thinking about you," he wrote. "I believe you must need the enclosed ten pounds."

And so on June 6, 1925, the young man climbed aboard the S.S. Amakura to begin his life as God's spokesman to the lost.

The long journey up the great Amazon into the jungle, the struggle with new dialects, the loneliness, were God's school days for him, teaching utter reliance upon the Saviour.

With two other young fellows, Joe Wright and Len Harris, Harold Wildish was led of God to contact a savage tribe with the gospel, a tribe whom no white man had before touched.

For months they lived with the Kawa-hib Tribe on a tributary of the Perus River in Central Amazonia, eating their food, hunting with them, swinging hammocks along side the Indians, sitting around their campfire. A constant curiosity on the part of the Indians was the reason they remained alive. On one occasion Joe's jiu-jitsu skill saved them from death; on another a sudden violent thunder storm frightened the Indians into thinking their God had come to protect the boys whom the natives were about to kill.

One night Wildish sat with his head in his hands, discouragement eating at him, loneliness overwhelming his soul. Through all those hard months not one single Indian had responded to the gospel. He thought of the brown-eyed girl he had left in England. He thought of his parents, of his comfortable home.

"Why am I here?" his heart cried.

It seemed that God heard the question, for soon the first convert of those hard days was born. She was Marapie, a slim young Indian who had sat wide-eyed at the fireside as the stumbling words tumbled from a burdened heart. Brutally beaten and left in the jungle alone to die by her father for her decision to accept Christ, Marapie's shining example of courage became a tallisman for the young missionary.

"I'll have to confess," he related, "I had to ask myself, did I love the Saviour as much as Marapie whom we had led to Him?"

♦ AFTER five years, because of constant malaria and other complications, Wildish was forced to leave the shores of South America for England. But after six

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months he was ready to return, this time with the brown-eyed Marion at his side to help with nursing and music while he preached and taught. For five years more they labored among the savage tribes.

God then turned their eyes toward the sun-kissed West Indian shores. Wildish was fascinated by the variety of peoples and languages, the millions of needy hearts. There seemed to echo in his heart the words of his call, "on any shore."

Owned by the Spaniards, the English and the French, the Islands had opened their ports to millions of African slaves who were brought to work on the sugar plantations. After slavery was abolished, a steady stream of East Indians came from Calcutta; Indonesians migrated from Java; Chinese poured in from Canton; and Jews, Syrians and mixed European races made the Islands a veritable missionary paradise.

The couple sailed for their new field of labor, settled in Kingston, Jamaica, and threw themselves wholeheartedly into the work of evangelism.

From this headquarters Harold Wildish still travels up and down his beloved Islands, talking about God, winning people with his winsomeness, persuading sinners to become saints. Great tent meetings conducted on the Islands for months at a time have resulted in the organization of twelve thriving indigenous churches. Sometimes he will leave

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HAROLD L. LUNDQUIST

Shortly after preparing this month's Sunday school lessons, Dr. Lundquist was called to be with the Lord. Death followed a heart attack March 17 at his home in Chicago.



Dr. Lundquist, who had just received a call to pastor the First Mission Covenant Church of Chicago, was a former member of the faculty of Moody Bible Institute and had served as associate editor of MOODY MONTHLY. In the 1940's his commentary on the International Sunday school lessons in these pages was syndicated to more than 2,000 newspapers. He was also well known as a former executive director of the Evangelical Welfare Agency of Chicago.

Through the years his interest in pastoral work has been reflected in his commentary on the Sunday school lessons. He considered them a particularly worthwhile ministry and was deeply appreciative of the many letters received in response. The editors join the great number who thank God for his testimony and service to the Lord through these pages.



May 17

Solomon's Reign I Kings 9:1-9

MEMORY SELECTION: *Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and He shall direct thy paths.*—Proverbs 3:5, 6

Keeping up with the neighbors has proved to be a very destructive exercise, but both men and nations do it. We have seen how, when the last judge, Samuel, had become old, Israel began to demand a king so that they could be like the countries round about them.

God reluctantly permitted them to have their way. Saul, their first king, began his reign auspiciously, only to come to a tragic end when he turned from the Lord.

David, who followed Saul, had his failings, but he was essentially a man after God's own heart. He desired to build a temple for God, but because he was a man of war, God kept that privilege and honor for his son, Solomon (whose very name meant "peaceable"). He built a magnificent structure, and in a remarkably appropriate and humble prayer presented it to the Lord (I Kings 8:22-61). We note first the

I. Dedication Accepted (vv. 1-3)

God was pleased with Solomon's intelligent and spiritual prayer and act of consecration. He hallowed His house by putting His name on it and assuring them of His continual presence.

It is a delightful thing to see that God is willing to accept man's act of dedication of either himself or his possessions (in fact, of both, for they go together) for His glory. One might think He has no need of what we can offer Him. Yet in a very real sense He does need and use

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what we present to Him. Time, money, goods, our very own selves may thus find acceptance with Him and a place of service for His glory.

But note that God expects His people to do more than go through an act of dedication. They are to continue in their devotion to Him if they are to have His continued blessing. So we see a

II. Consecration Expected (vv. 4-7)

The throne of David was to remain in the lineage of Solomon as long as he and the people of Israel walked uprightly before God. God expects obedience to His commandments; apart from that He cannot give His blessing.

Note the faithfulness of God in dealing with His people. No man would have felt the need of such a solemn note of warning on an occasion when all seemed so full of promise and gladness and light. Prosperity was at its height in Israel. The king was in high favor with both God and man. Over that picture of success and grandeur God paints with bold strokes a great and striking if.

It is presumptuous folly to think that we can coast along on past attainments or former piety. If we are to be blessed of God tomorrow and the day after we must look to our consecration to Him and obedience to His will day after day.

How we wish that we might say that the godly and humble Solomon continued in God's way. But the truth is that his great prosperity and his desire to have the good will of the nations round about him led him into a life of indulgence, immorality and pride. He turned from God to the worship of the heathen idols in order to please his foreign wives.

It cannot be said that he was not forewarned of the results of such unbelief and sin, for we find a

III. Judgment Decreed (vv. 7-9)

Israel was to become a "byword" of scorn among the very people whom they

had sought to impress (v. 7). The great Temple which had been a testimony to the true God before all the heathen nations was to be hissed at and scorned.

Even in this judgment, however, there was to be a testimony to the faithfulness of God. Let us remember that He who shows love and mercy to thousands is also the God who will bring judgment upon those who turn from Him. Even the unbeliever sees the justice of God's judgment on sin.

May 24

The Kingdom Divided

I Kings 12:12-20

MEMORY SELECTION: *If a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand.*—Mark 3:24, 25

"He did evil, because he prepared not his heart to seek the Lord"—this is the divine summary of the life of Rehoboam the king (see II Chron. 12:14).

The destiny of a great people hinged on the choices of their ruler, and because of his sin and bad leadership they fell into confusion and decay. It is of utmost importance that we make the right decisions for ourselves and also because of our influence on the lives of others.

Life is full of choices, and the decisions we make determine our destiny both for time and eternity. Since the great issues of life so often turn on the simplest choices, it is obvious that we need the guidance of God at every point and in every moment of life.

The picture before us is astonishingly up-to-date. People were crying for relief from heavy tax burdens. One group of leaders counseled moderation; another group said, "Tax them more and keep on spending." The king who had the final authority replied to the people with caustic indifference—and the ten tribes revolted.

For the full picture we need more than the verses assigned to us today, so we would suggest that we look also at the early verses of this chapter. Here we find

I. A Friendly Request (vv. 1-5)

Governments should recognize that they exist for the people and not the people for the government. Political leaders tend to forget this fundamental axiom, and rule as though they did not have to listen to even the most reasonable plea of the people.

The result is that tax burdens become unbearable, the regimentation of people's lives becomes intolerable and sooner or later the government is overthrown. It happened in Israel, it happened in Rome, it happened in France, and it can and will happen again if those who rule will not listen to reason.

Rehoboam's folly was largely chargeable to the failure of his father, Solomon, to rear him properly and prepare him for his life work. May this terrible thing never be said about you and me regarding our care of our children! The people met with

II. An Arrogant Refusal (vv. 12-15)

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The graphic picture of the two groups of counselors affords the teacher an opportunity to impress on young people especially how important it is to heed the counsel of their elders.

Youth so often stands at the crossroads of decision. They need all of our kindness, love and tact in good guidance. But youth must also recognize the wisdom of listening to the experienced and friendly advice of those who have traveled the road of life before them.

Note the arrogance and pride of the king and his young friends. They were not content to make a simple denial of the request, nor to temper the bitter disappointment of the people by an expression of courteous regret. Using the foolish whip of caustic words and harsh judgments they encouraged opposition. Let us learn a needed lesson from their failure.

As we might well expect, there was

III. The Inevitable Revolt (vv. 16-20)

There is a limit beyond which patience and loyalty will not go. Would that the people of the world who are under the cruel heel of dictators would realize the power that they have and would assert it for God and for liberty!

Jeroboam had awaited this crucial hour when he should take his place as the king of the ten tribes, and he was ready. Rehoboam brought this upon himself, but note also that it was in the plan of God (v. 15).

Is it not a comforting thought that in the midst of the confusion men have caused by their selfishness and sin God stands in the shadows watching over the outworking of His plans?

May 31

Elijah—God's Warrior

I Kings 19:9-18

MEMORY SELECTION: *The Lord is the strength of my life: of whom shall I be afraid?*—Psalm 27:1

Spiritual leaders were provided by God to stand by and encourage Israel's rulers when they did well and to rebuke them when they sinned. The history of this period cannot be understood by studying just the lives of the kings. One must also consider the work of the prophets of the Lord.

One of the outstanding servants of the Lord was the prophet Elijah. Just before our lesson one of the most dramatic incidents of history had taken place. Elijah standing alone as the prophet of the true God had totally defeated and discredited four hundred prophets of the heathen god Baal, whose worship had been established by the wicked queen Jezebel (I Kings 18:17-41).

The consummate courage and faithfulness of the prophet in this crisis made him a hero in Hebrew history and a model for every Christian believer. But in our lesson we discover that he who stood against the four hundred heathen leaders turned and fled for his life before the threats of Jezebel. It is an astonishing sight as we see him

I. Fleeing in Fear (vv. 9, 10)

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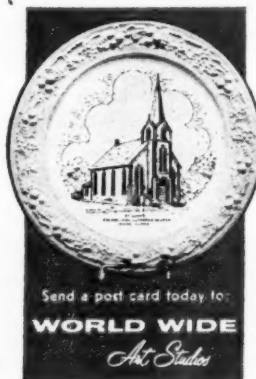
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So we find him at Mt. Horeb, hiding in
 a cave and lamenting his sad condition.
 However, the fact that he came to Mt.
 Horeb is significant, for another name for
 that mountain is Mt. Sinai. Here it was
 that God had met Moses and made His
 great covenant with Israel. Here Elijah
 expected to meet God and was not dis-
 appointed. We find him called out from
 his hiding place, standing before God,
 and

II. Hearing from God (vv. 11-13)

Note that the striking phenomena of
 nature which took place might well have
 been accepted as the power of God being
 manifested, but through them all there
 was no message for the prophet. Then
 in the quietness which followed there was
 "a still small voice," and God was there.

Let us learn to recognize the gentle,
 quiet voice of God the Holy Spirit as He
 speaks to believers out of the turbulent
 times in which we live. We need to come
 aside to the quiet place and give Him
 opportunity to bring God's message to
 our hearts.

Observe that there was a time of facing
 up to his failure. God demanded, "What
 doest thou here?" When we run away
 from God's appointed place of service
 and allow ourselves to become disheart-
 ened and rebellious against Him, we can
 only be restored to fellowship and service
 by squarely facing our failure. When
 Elijah had done this, we see the prophet

III. Finding Encouragement (vv. 14-18)

The Lord dealt with the prophet in a
 way which modern therapy recommends;
 namely, He put him back to work. We
 often groan under the burden of work but
 it is, in fact, a great blessing.

Elijah was to go back, and as the au-
 thoritative spokesman for God he was to
 establish a new king in the land and
 also to anoint a prophetic successor,
 Elisha, to take over his work. The plans
 of God are always in good order. He re-
 places His workmen but His work goes on.
 Happy is the one who understands that
 fact and adjusts himself to it.

He also learned that he was not alone,
 that there were seven thousand who had
 not submitted to the queen's worship of
 Baal. There may be times when we feel
 that we are but a small group who stand
 true to God, but let us be assured that
 there are many who live for and serve
 Him.

June 7

A Prophet Denounces Corruption

I Kings 21:1-7, 17-20

MEMORY SELECTION: Woe unto
 him that buildeth his house by unright-
 eousness.—Jeremiah 22:13

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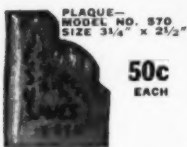
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respect for the rights of others, the sacredness of property, concern for the poor and needy and all the lofty precepts which we gather under the name of social justice were unknown or unrecognized in the heathen nations around Israel. They grew naturally out of the law of the true God which was laid down for Israel's guidance and blessing.

The Old Testament prophets present straightforward and often striking testimony to such principles and put the power and justice of God squarely behind their observance.

Our lesson presents a dramatic picture of how the king stood out in

I. Rebellion against the Law (vv. 1-4)

It was representative of the social justice that prevailed in Israel that an ordinary person like Naboth could own an attractive and desirable vineyard near the king's palace and that he was free to refuse to sell it to the king. It was his inheritance from his fathers, and he proposed to keep it in his family for his sons.

Although there was nothing the king could do to force him to sell, his wicked heart coveted the property and his spirit rebelled against the law which stood in his way. So he withdrew like a little boy to brood and sulk over his disappointment. It is not an edifying sight to look at a king acting like a baby, but is it not so even today with covetous people?

Queen Jezebel, whose Phoenician background knew of no rights for anyone to

refuse to do what the king desired, quickly showed her

II. Disregard for the Law (vv. 5-7)

Acting with cross defiance of the law of God, she worked out a scheme to have Naboth falsely accused of blasphemy and quickly stoned to death. Apparently she also disposed of his sons (II Kings 9:26), and made the coveted vineyard subject to the king's desire.

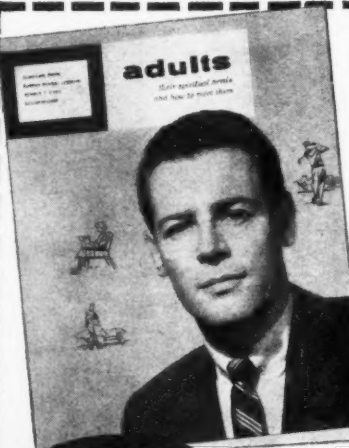
This is the kind of ruthless "direct dealing" all too common in our day in both business and social life. "Getting away with it," cruel men push themselves into places of prominence and wealth.

Does anyone care? Well, apparently not, as long as it is all done legally (Jezebel worked "legally" too). Don't forget that God sees what goes on, and in due season the disregard of His law brings retribution and judgment. There always has been and always will be an ultimate facing of

III. Judgment under the Law (vv. 17-20)

Enjoying the vineyard which he now possessed King Ahab was suddenly confronted by God's prophet Elijah. Every time he had met the prophet it had meant trouble for him (I Kings 17:1; 18:17; 21:20), so he now greeted the prophet with the words, "Hast thou found me, O mine enemy?" (v. 20).

Actually the prophet was his friend, constantly seeking to guide him in the



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right way. There is a lesson here which is well worth driving home into the thinking, especially of our young people. They should recognize that the faithful father or mother or Sunday school teacher or pastor who seeks to bring them face to face with their sins and with the judgment and mercy of God are really their best friends. O that we could make them see this before it is too late!

Horrible judgment came upon Ahab and Jezebel. Ignominious death, with the dogs licking up Ahab's blood and actually eating the proud Jezebel's body, was followed by the cutting off of Ahab's line. God can and does deal drastically with proud and rebellious sin.

June 14

Elisha and Naaman

II Kings 5:1-5a, 7-15b

MEMORY SELECTION: *The earth is full of the goodness of the Lord.*—Psalm 33:5

Elijah the prophet passed on his ministry, at the direction of God, to Elisha, upon whom his mantle fell as the insignia of office (I Kings 9:19-21) and token of God's blessing.

A great opportunity for service with a pungent testimony to the grace of God was afforded in the affliction of leprosy which had come upon the great military leader Naaman. The story of his deliverance is an excellent account of how God, through the gospel of Jesus Christ, delivers men from sin of which leprosy is a scriptural type.

This charming and instructive story centers around three actions on Naaman's part. In the first we find

I. The Need Recognized (vv. 1-5)

"A great man . . . and honorable"—and then that meaningful word "but" appears. He had leprosy, and it took much of the joy and meaning out of his successful and honorable life. Is it not so with all mankind? There are so many wonderful things to say about life, "but" there is a limitation, a sorrow, a burden of sin.

Here was a need, acute and ever present, and no solution for it known to man. Ah, but we forget the little Hebrew maid who knew the true God! Never underestimate a child, and do not miss the blessings which God so often sends us through our children. Listen and learn. Naaman did and found a solution to his problem. Before that took place, it was necessary to have

II. The Truth Received (vv. 7-12)

The King of Israel was delivered from his terrible dilemma by the word from God's prophet (vv. 7, 8). Would that the rulers of our day would listen more attentively to the Word of God through His ministers.

Naaman, a good man but afflicted with leprosy, also had an "internal" disorder which had to be dealt with, namely, pride. It almost shut him off from the deliverance he sought, even as it may and does keep men from coming to Christ today.

The prophet was concerned about Naaman's physical need, but he was more

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concerned about his spiritual need. Let us be sure in our dealing with men that we make clear to them that they must come the way of the new birth. A man "must be born again" or he "cannot enter the kingdom of God" (John 3). If men are too proud to go that way, they cannot be saved.

Note too that there was no respect of persons here. The distinguished military leader ready to bestow rich gifts found the man of God interested only in giving him God's message.

Pride and anger took over for a time, but finally better counsel prevailed and we see Naaman dipping himself in the despised waters of the Jordan, as we find

III. God's Remedy Accepted (vv. 13-15)

The messenger of God has the unspeakable privilege of declaring an effective remedy with the assurance in his heart that what he has to offer will meet the inward need as well as the outward one. It is certainly proper and commendable to be informed about and sympathetic with the physical and social needs of mankind, but to meet those needs, even though it be done in the name of Christ, without bringing the gospel to bear on their lives is to fail in one's chief mission.

Naaman came to an open faith in the true God as he saw Him at work in his cleansing. It was the right conclusion at which he arrived. We should labor and pray that in all of our dealings with needy people we may be so blessed of God as to lead them up to a clear acceptance of Christ as Saviour and a testimony to His grace.

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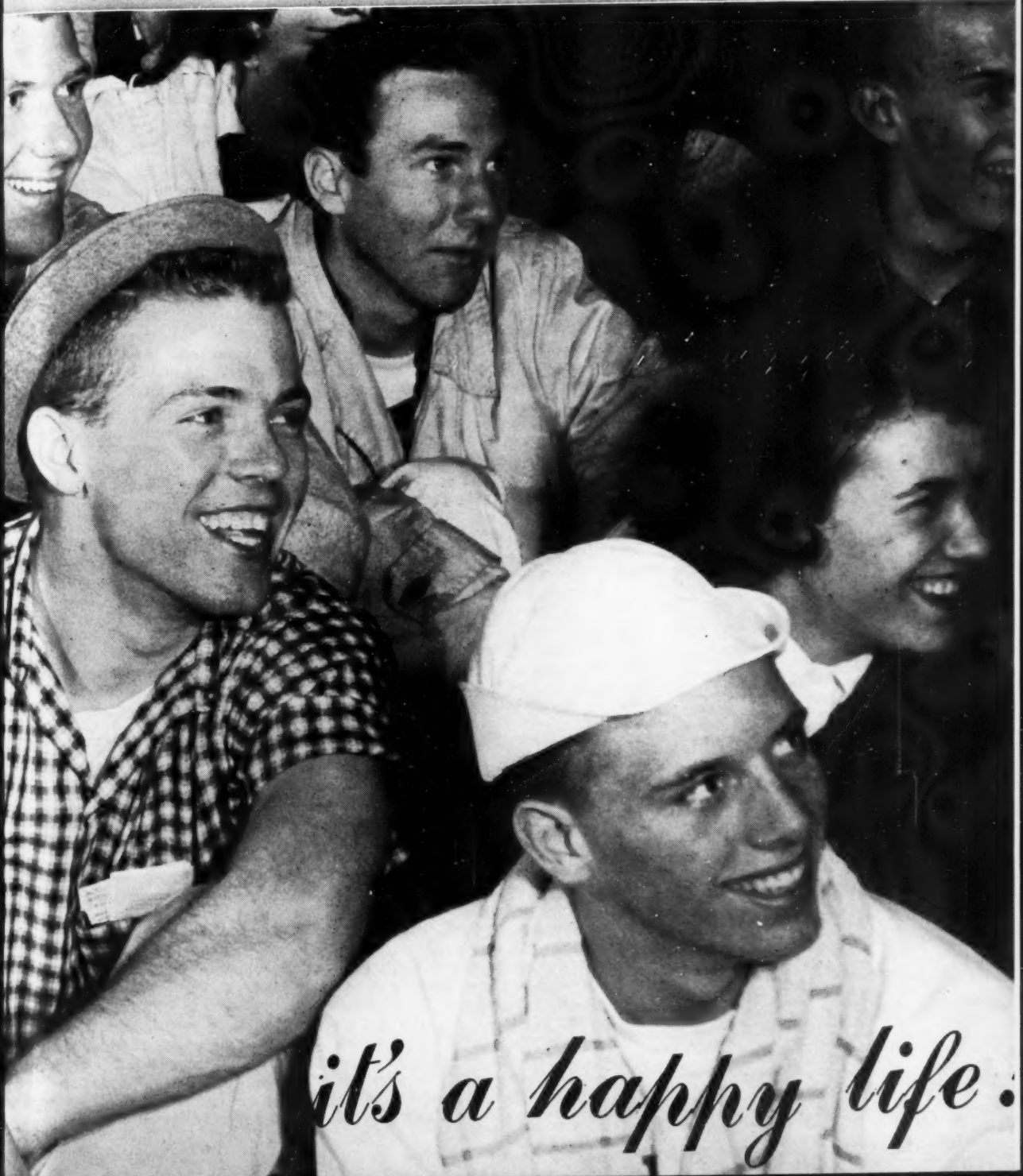
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HAZEL GODDARD, Editor

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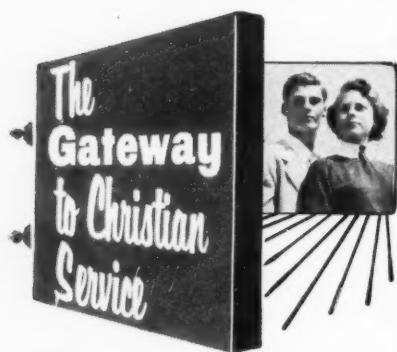
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TEEN TIP-OFF *from your YS Editor*

It's a Happy Life!

This month's "Teen Tip-Off" will be the last to close with the familiar initials, H.G. Mrs. Goddard has been called to devote more and more of her time to the ministry of counseling and is now associated full-time with a medical clinic. So she has felt she must relinquish her work as YOUTH SUPPLEMENT Editor. We are deeply grateful and appreciative for her nine years of service. Since she will continue her free-lance writing (she has two or three books already in mind), we trust YOUTH SUPPLEMENT will carry, from time to time, an article or story from her typewriter.

Future correspondence and manuscripts should be addressed to: YOUTH SUPPLEMENT, MOODY MONTHLY, 820 North LaSalle St., Chicago 10, Ill.

Dear Friends:

As you see, our YS cover shows a typical group of young people. This picture was taken at a Young Life ranch. These fellows and girls are from different high schools through the U.S.A., but they have one thing in common—a smile! They are happy and they show it. That's what I want to write to you about: the happiness and the joy that ought to be yours as a Christian.

This is a subject that you of all people should understand, for, according to the complaints of many young people, the lack of joy in the lives of Christians is what turned them away from Christianity. Joy in our lives is one of the best selling points we have in making contact with other people. Whether it is for the purpose of witnessing for the Lord or just because we want to be liked and want to get along with others, a happy, joyful attitude does more to create an attractive impression than anything else we can do.

But this is one impression we cannot fake. It must be real. Every Christian has ample reason for the kind of deep-down joy which shows on his face. Try to imagine what it would be like if you were not a Christian. Maybe you can remember what it was like. If so, the comparison is vivid. If you have been brought up in the faith and cannot remember when you did not trust the Lord, just look around at the people you know who do not have faith in God. When we really believe these truths—that we belong to Him, that He loves us in spite of ourselves, that He is standing by, ready to lead and guide us, that He forgives all our sins when we bring them to Him—how can we help but feel real joy and peace down inside?

Why is it, then, that more of us do not display this joy and peace? Could it be that we are letting the worries, concerns, trials and sins of our lives rob us of what is rightfully ours in Christ?

Paul tells us to "rejoice in the Lord." Is it really possible to rejoice or to be happy all the time? Let's think of a few circumstances that might affect young people in particular and see if you can rejoice in them.

1. When you fall into sin, you can rejoice in the Lord because He is your Advocate with the Father.

2. When you feel guilty, you can rejoice in the Lord because if we confess our sins, He is faithful . . . to forgive us our sins and to cleanse us.

3. When you escape temptation, you can rejoice in the Lord who with the temptation makes a way of escape.

4. When you realize your own inadequacy, failure and shortcomings, you can rejoice in the Lord who is made unto you wisdom, righteousness, sanctification and redemption.

5. When you feel strong, you have reason to rejoice in the Lord who causes you to triumph in Christ.

6. When everything seems to go wrong, you can rejoice in the Lord because you know that all things work together for good to those who love God.

7. When all goes well, you can still rejoice in the Lord who gives you the victory.

8. When God seems far away, you can rejoice in the Lord because He promised that He would never leave you nor forsake you.

9. When you face an uncertain future, you can rejoice in the Lord because the future is in His hands.

10. When doubts rush in, you can rejoice in the Lord because He said, "All things are possible to him that believeth."

What do we have left? Where are the limitations with God? The only limitations are those we inflict on ourselves. Let's reach out and claim what is ours: real joy, regardless of our circumstances! That kind of happiness is bound to show through and prove to others that the Christian life is a happy life.—H.G.

Moody Monthly

TEENS in TYPE

A Christian High School in India

By Joy Chase

A way out here in India, among the scenic Nilgiri hills of the South, I went to a wonderful school. Missionaries' children come from all over India, and sometimes from as far as Ceylon, Burma or Thailand, to this school. Businessmen's children come, too, and among the day scholars there are also Hindus and Moslems. This gives us Christians a great opportunity to witness for the Lord. We get opposition sometimes from those who do not know the Lord, but we also have the sweet fellowship of those who do.

Brecks Memorial School is in Ootacamund and has about 100 boarders of which only 25 are girls. We lived at Clifton Grange like one big family. There were less than half a dozen seniors during my last year, and we had great times of fellowship together. I want to share some of our wonderful experiences with you.

Our wonderful Saviour truly proved to us how He can help not only in the big things but also in the everyday little problems. When things just did not seem to be going right, and our different personalities were clashing in the dormitory, we often started quarreling. The answer came when we knelt in prayer, so we started daily prayer meetings for a few minutes the last thing every night. It was like pouring oil on troubled waters when we let the Lord take over.

We will never forget the night some of us were lost miles from the town. It was dark and it started to pour rain. We had our cycles and we were pushing them along a narrow mud path in an unfamiliar part of the hilly country. We prayed that the Lord would show us the way. We would stop at a fork in the path and would have to wait for the lightning to give us our bearings. We thought of Moses who was led through the wilderness by a pillar of fire by night. When we got back we were soaking wet, but we praised the Lord for the experience of having to depend on Him so completely to get back.

Some of Billy Graham's tape recorded messages came up to Ootacamund while he was in India, and we used them in meetings. Before the final meeting, we gathered for prayer. It was raining very



Joy Chase, 18, lives in Cochin, Kerala, India. She hopes to be a secretary, although she is also interested in art and journalism. Because her father is transferred frequently, she has lived in many areas of Southeast Asia although she is originally from Madras, India.

hard, and we called upon the Lord to stop the rain in time to let the people come to the meeting which was held in the open air. The rain did stop in time, and many came to the Lord that day. Once again we praised Him for His answer to prayer.

One Sunday night we were very disappointed because we could not go up to a Sing-song at the boys' boarding home, Lushington. At first we were angry because none of the adults would take us up and we were not allowed to go alone. Then we realized we could be there in spirit, if not in body, and knelt in prayer for those boys who we knew would be at the Sing-song and still had not accepted the Lord. We prayed for a long time. We could feel the Spirit of God in our midst, and we did not want to stop praying. Next day we did not see any change in those boys, but before the year was out two of them came to the Lord!

Now our little group is separated. One of the girls is in Rhode Island; one is in Ireland; two others and myself are here in different states of India. But we are still together in the great family of the Lord's children. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (I John 3:1).

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*It costs something to be
a preacher's wife but the
compensations tip the scales*

What Price

SO your steady wants to be a preacher? Perhaps you were a little dubious when first he told you, but since then you have been observing preachers a little more closely. Watching, while the grandeur of organ music filled the quiet church and the choir filed slowly in, you have paid particular attention to

the dignified figure of the preacher as he took his place. He certainly did look like *somebody*, standing there so straight and tall—the focus of all respectful eyes. Not bad at all, really. And you, as his wife, would share this dignity and respect.

But hold on a moment! Preachers

have to be *called*. Called by God. This is not a job one chooses for himself. It is a ministry for which God specially sets apart and equips certain men—and women. Are you one of them? Are you willing to join your husband in this service whatever the cost?

"For which of you, intending to build



Somehow the congregation
always checks on what the
minister's wife does, where she
goes, what she wears and how she looks.



Preacher's Wife?

By Marie Frost

a tower, sitteth not down first, and counteth the cost?" (Luke 14:28). Unless you do count the cost and are willing to pay the price you may be very unhappy. You may also deter your husband to such an extent that he too will fail—because of his wife!

♦ So let us sit down and count some of the cost. It's going to cost a great deal. It will cost you much of your privacy. You will live always in the limelight. What's your business will be everybody's business. Some of your parishioners will check on everything you do. They will know whether your wash is white or a tattle-tale gray. They will watch to see whether you invite Bothersome Betty to dinner as often as you ask nice Mrs. Gray. For the sake of the ministry you will have to keep the scales nicely balanced!

Your family life will be constantly interrupted and invaded—especially at mealtimes or during family devotions. After all, your husband is usually at home during these hours so it seems a practical time to call. Vacations may be interrupted. People do not always choose the most convenient time to be ill or to be married or to die. Your children will be affected by these things and will sometimes be unhappy, and it will be your place to cover your own disappointment and minister to theirs.

The ministry is no place for sensitive feelings. In any congregation there are so many kinds of people with so many kinds of feelings and temperaments that you certainly cannot afford to be temperamental yourself.

"Oh," you may say, "I surely don't have to get *that* involved! After all, they hired my husband, not me!"

Yes, they did hire your husband. But don't forget, you are in this work *together*. Many of the problems in the church concern your sex, and they will expect you, as one of that sex, to be concerned.

You will have to learn, too, not to get too personally and emotionally involved. You must have a very *personal interest* in others, but you must learn to keep your judgment *impersonal*, and never further complicate matters by intruding your problems. You are a servant of the people. And if this hurts, remember that

"Even the Son of man came not to be ministered unto, but to minister, and to give His life" (Mark 10:45). And that's just what being God's servant means—giving your life, your *whole* life, as your reasonable investment.

♦ By this time you are beginning to wonder, "But aren't there *any* compensations?" Of course there are! God pays tremendous dividends on the life invested in Him. And some of them are very surprising. One you may not have expected is that you will meet some of the loveliest people in the world—people of character and ability, even famous people whom you might otherwise never hope to meet. These will come into your life, into your very home, and you will have intimate friendships with some of them. Great people are often the most simple and the most humble, and your life will be enriched for having known them.

You will have another great advantage simply *because* of your position. There are many, many opportunities to point souls to Christ. You do not need to go out seeking people to whom you can witness. They will come to you. They expect you to counsel and help them. Here, too, your joys are multiplied. Not only do you have the joy of leading souls to the Lord, but you also have their love and gratitude, a bonus over and above your normal dividend.

Then your congregation will pray for you. God answers their prayers and blesses and uses you more and more. This means that others come into the circle of praying friends, and more blessings are poured out. See how it snowballs!

Other delightful things will happen to cheer and help you. The pie that appears as if by magic at the opportune moment when you have unexpected company, the kindly offer of help when your work piles up—sewing, mending, ironing and other onerous tasks, the loving gift slipped into your hand just when it seems as if the budget is splitting at the seams. It usually comes as a great surprise when the minister and his wife find the people they came to help, helping them.

♦ In the midst of your mundane daily routine, you may sometimes forget the

great honor of your calling. What a surprise then when others do not forget, and you find yourself being treated with special respect and favor because you are the preacher's wife. You know it's really because they want to honor your Lord, but that makes it all the more soul-satisfying.

Now, you have been counting the cost. It's heavy—all you have or ever will have. But the dividends are infinitely greater—all that the Lord has!

Perhaps you are feeling that you do not possess the necessary qualifications for a preacher's wife. Let's see what you can do to prepare yourself. You can brush up on the gifts you do have, and perhaps, in the process, discover some you didn't know you possessed.

1. Take inventory of any special gifts you may have and, even if they seem small and undeveloped, encourage them. It isn't too late to take voice or piano lessons.

2. Take a college course geared for pastors' wives. "The Educational Work of the Church" would be a good one.

3. The following books may help you. They are spiced with humor and are very readable:

The Pastor's Wife, by Carolyn Blackwood

Handbook for Ministers' Wives, by Wealthy Fisher

The Shepherdess, by Arthur Hewitt

4. Talk with others who are in this "profession." As Solomon remarked, "He that hearkeneth to counsel is wise" (Prov. 12:15).

5. Pray for guidance. God can do what no book, college or person can do. Close fellowship with Him will reveal what paths He wants you to follow.

There is no substitute for the hard work of preparation. Talent is not enough. If God is calling you to this specific work, He will provide adequate training as you seek guidance. Get all the training you can. A glorious lifetime is beginning. Bring into His storehouse the offering of your youth, enthusiasm, vigor and love, and He will keep His promise and pour you out such a blessing that there shall not be room enough to receive it.

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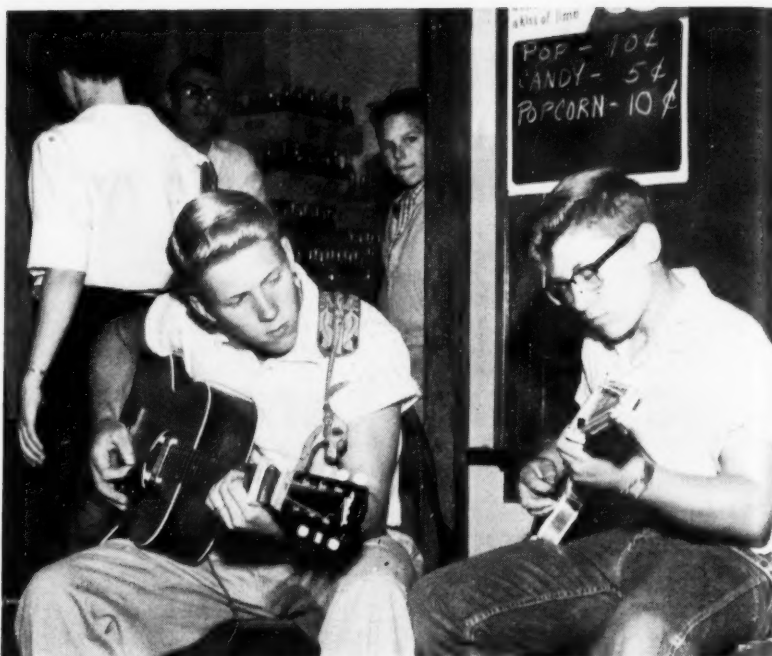
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Dave Smith and Reuben Restrom provide some guitar music at the Knob Hill Youth Center

They Made Their own Youth Center!

Based on a report by George Grim, Minneapolis Star

THERE were the doubters. They said the efforts of these teenagers would come to nothing. Their idea was fine, but—

It was an unusual idea, admittedly. Some fifty teenagers from Bethesda Free Church, Minneapolis, wanted to open a youth activities center. Rev. Dwight Reed, the young assistant pastor and youth director of the church, was enthusiastic. "I looked and looked for a place," he said. "All of a sudden, there it was—the old abandoned Pilot Knob School on Highway 19, just south of Acacia Park Cemetery.

"I talked to the Mendota Heights village council. It seems they had wanted some recreation center for their young people but didn't have the money to fix one up. They rented the school to us for a sum that was sheer courtesy."

So the Bethesda teenagers set to work with shovels, brooms, paint and mops. The cleanup work was a major task. Mud in the basement of the one-room, white frame building had to be scooped out.

The boarded windows were opened again to the sun. Birds' nests, spider webs and other signs of the two years of idleness were removed. Result? An abandoned school once again reverberates to the sounds of youthful laughter, converted as a missionary project by a group of teenagers!

✦ OUR young people used their own money for many of the supplies and added their energy," said Mr. Reed. "But we certainly found cooperation. Firms donated all manner of equipment. No offerings have ever been taken but the teenagers' paper drives, dime banks and 'coke' money have taken care of the expenses.

"The whole idea of the center is to provide clean fun and fellowship. It gives our young people something to do and at the same time help someone else."

Outside, Saturdays from 6:30 p.m. until 9:30 p.m. you'll find activity on the two volleyball courts, the basketball court,

Moody Monthly

archery range, a pair of badminton courts, softball, horseshoe pitching, punching bag, darts, box hockey and tether ball. The girls are as enthusiastic as the boys—and often winners.

"At first, we had some young people come in dressed up," Mr. Reed smiled. "They stayed on and got involved in the games, fancy clothing or no fancy clothing."

Inside the old school, now gleaming clean, are a free juke box playing gospel songs (there is no dancing), a magazine stand with *Life*, *Look*, *Seventeen* as well as religious publications, popcorn machine, pop stand, candy counter. Games like checkers, shuffleboard and the three ping pong tables are always busy.

The center usually results in a choose-your-own-type evening of entertainment. Given this supervised freedom for their Saturday night out, the enterprising teenagers take off on a variety of activities.

"God was in it from the beginning," commented Mr. Reed. "But He allowed us to go through some anxious moments before He worked another miracle."

One such miracle took place on a Saturday night in June. Much preparation had been made to convert the youth center into a Western ranch. Four hundred teenagers were expected to attend. On the agenda were Danny Ramberg, nationally known rodeo rider and performer, and his trick dog, the Western movie, "Oiltown, U.S.A.," on a giant outdoor screen, free hayrides and buggy rides, an outdoor steak barbecue, Western music and a giant bonfire.

Good weather was an absolute necessity for this night, but . . . you guessed it. Early Saturday morning the hearts of hundreds of teenagers sank as they saw the pouring rain threatening their plans. Closing their eyes to reality, they went on buying hundreds of steaks, buns, potato chips, pop, candy and cowboy hats which they had planned to sell.

"It was six that night," recalls Mr. Reed, "and a few of us met to pray—outside in the rain. As I arrived at the center at 6:25, I expected to see a crowd even though it was raining. My expectations were exploded when I saw only one carload of teenagers, the performer, a horse and buggy, and two farmers with their hayride wagons."

"Then suddenly the sky cleared and the rain stopped. Within 20 minutes the center was invaded by hundreds of jubilant teenagers—325 in all! The activities went on as planned."

"At 10:30, with the teenagers sitting on the ground watching the Billy Graham film, an invitation was given and more than 30 young people made decisions for Christ. At 10:45 the rain poured down again! This time we didn't care. God had worked a miracle in answer to prayer."

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Anne's life was filled with activity and
good works, but to her classmates, it was

OUT OF FOCUS

By Virginia Crossett

WELL, I've managed to make it through the morning, Lynn. I didn't crack a book last night, and I've been scared stiff some teacher would call on me for something I didn't have." Anne laughed and set her lunch tray down beside Lynn's. Lynn watched Anne take her seat and flip her paper napkin open and into her lap. Then for a couple of moments, as Anne's head was bowed over her plate, Lynn saw nothing but the parting down the left side of her caramel colored hair.

Anne picked up her fork. "You should hear the speaker at the evangelistic services at our church this week, Lynn. Is he ever fabulous! He's got such neat illustrations for his points. Really knows how to get things across."

"Is that where you were last night? I called a couple of times to ask about the geom assignment, but no one answered. I finally called Judy." Lynn had to raise the volume of her ordinarily soft, feminine voice in order to be heard above the buzzing chatter of the cafeteria.

"Say, Lynn." Anne needed no sound tuning on her voice; she spoke with vigorous energy. "How about coming to Light and Life Club with me after school tomorrow? We have the greatest times at our meetings."

"I don't think I'd better, Anne. Mom expects me home right after school every day, you know, and my homework usually takes me longer than most folks. Thanks, anyway." Her answer had a familiar ring to it; Anne had listened to this or a similar excuse from Lynn ever since she had first invited her to the Christian club the week after school started.

Anne Brandon was president of Light and Life. She participated in many church activities as well, but rejections of her invitations to meetings were common occurrences. She chalked Lynn's refusal up to one of "these things" Jesus said "they shall do unto you for my name's sake." She'd try again next week.

Mrs. Hensey's English class, that drowsy first class after lunch, held no great fascination for either Anne or Lynn. At the end of the hour, however, the teacher announced, "Anne Brandon, I'd

like to see you for a few minutes after school today, please, in my office." Just as everyone turned to look at Anne, the bell rang and the classroom emptied swiftly.

♦ YES, Mrs. Hensey?" Anne was a bit apprehensive as she entered the teacher's office that afternoon. She was glad it was today Mrs. Hensey wanted to see her and not tomorrow, when she had to hurry to Light and Life Club after school.

"Anne, you're a smart girl." Mrs. Hensey's small brown eyes seemed to be looking right through her. Anne suspected what was coming. She steeled herself inside.

"There's no reason in the world why you shouldn't be getting top grades in this class. But, Anne, I have a record of only two homework papers from you since school began, and I know those weren't your best work! Even if your term paper is excellently done, I can't do too much with a record like this. Are you making any effort at all to make up some of the work?"

"I started some of the papers." Yes, Anne thought, she had started some of the papers when the assignments had been given; that was not a lie.

Mrs. Hensey didn't look convinced, so Anne continued. "I'm sorry, Mrs. Hensey. I don't mean to do badly. I'll try much harder from now on." And she was sincere.

Mrs. Hensey didn't prolong the interview, so Anne headed home in a short time. As she hurried, she reviewed her plans for the evening. Wednesday night was one of the busiest, with choir practice and the special service this time, too. And she had to help her mother with supper and get the dishes done before she left.

"Hi, Mom!" she called, as she bounded in the front door and plopped her books onto the couch in the living room.

"Hi, yourself! You're late. What happened?"

"I got delayed at school. We've got to hurry if we're going to make it on time to church tonight." She dashed up to her room to change her clothes.

♦ THE special speaker at church gave a good message that night. Because it was mostly the prayer meeting crowd that was there, he addressed himself to believers. His text was Matthew 5:16: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Anne settled back comfortably in the pew to listen. She had known the verse by heart for years. She glanced at her bulletin and noticed tonight's sermon title was "Your Influence."

"Everything we do affects others," the speaker said. He made it quite pointed that Christians are to glorify their heavenly Father in everything they do. Anne recognized this as a familiar Christian cliché, but tonight, somehow, it struck her with new force.

Later that night, as she sat on the edge of her bed with her chin resting in her hands, she began to enumerate the different phases of the life she led. She wondered if every part of her life was shining so that others glorified God when they saw it. Her thoughts ran in vague categories at first.

Church? Did her light shine there? Oh, yes! Wasn't she the secretary of the young people's group? She gave everything she had to teaching her Sunday school class, too. She also sang in the choir regularly and every once in a while she sang an alto solo.

Home? How about right here? Anne recalled a few occasions when she had run off from doing the dishes because she had had to be on time at a committee meeting or something, but on the whole she was cooperative at home. Her mother often spoke of her helpfulness.

School? Why, she was president of Light and Life Club there and she invited Lynn and others out to meetings quite regularly. Of course, the ones she invited never came, but didn't the Bible say somewhere that Christians are to be faithful in bearing witness and that whether or not there is a response is really not their concern?

Anne decided it was time she got to bed. Tonight's homework wasn't done. "But, Lord, I really got a blessing out of



After her mother's searching question, Anne couldn't look at her. She knew only too well she had to say, "Yes, Mother. It's true."

the church meeting tonight, and I'm trusting You to take care of everything at school tomorrow." And soon she fell asleep.

♦ THE following night Anne and her mother did the supper dishes together. Mrs. Brandon broke the silence with a question: "Anne, how are you getting along in your classes at school?"

"Oh, I'm doing all right, Mother." Anne felt no desire to elaborate.

"Mrs. Hensey called me today. She says you're not turning in your work. She told me, too, that she overheard you brag to some other people about how you seldom open a book."

The way Mother put it made it sound so much worse than it really was, Anne thought. Had her casual comment—she remembered it now—really sounded like bragging? She had no answer to give.

"Is it true?" Mrs. Brandon paused, looking straight at Anne.

"Yes, Mother." Anne bit her lip.

Her mother continued dishwashing, a little more slowly and automatically now. She spoke deliberately.

"Anne, you know how much Daddy and I would like to see you get good grades. But there are other aspects to doing your homework than getting good grades.

The job the Lord has given you to do right now is to go to school. It is unfaithfulness to your task not to do your homework. God has given you a mind to develop and train. It's wrong not to take advantage of the opportunities He has given you, Anne.

"And, too, you have a responsibility to others. I mean that you, in your very faithfulness to the job God has given you, will be a clear testimony to others."

Her mother's words had been spoken right down into the dishwater, but every word hit Anne. She said nothing, but the thoughts tumbled about in her mind.

♦ HER testimony at school! "Let your light so shine . . ." "Every aspect of your life has more influence on others than you realize," the speaker had said. How much did her presidency of Light and Life mean to someone like Lynn, who spent so much time studying?

What should she do? What did everyone really think of her? Anne threw the dish towel over the rack. Then she ran upstairs.

How many people were involved in what she had done? She was sitting on her bed again in her thinking position. Was it just school friends—or church ones, relatives and others as well? What

had she done? What could she do now? Tears filled her eyes.

She remembered the English term paper that was due for Mrs. Hensey next Friday. She hadn't started it, but perhaps if she hurried and did a little padding she could make the deadline.

There it was again! That was the kind of thing that had got her into this. Anne's frown betrayed her troubled heart.

She began to pray. "Dear God—" She didn't know what to say next. Then, in a moment, her prayer rushed out. "What shall I do, Lord? Show me what to do!" And she cried.

♦ It took a while for Anne to settle the problem with the Lord. But when she had talked with Him about it for a long time, she knew the answer to her prayer. First, she'd study tonight and get *all* of tomorrow's assignments *done*. Then, tomorrow morning, she'd see Mrs. Hensey, explain about her term paper, and let her know she'd be doing a good job on it, even though it would be late. And then, she'd take time—even if it had to be away from church activities—to make up the work.

The peace in her heart showed through the tears on Anne's face as she sat down at her desk to tackle her English homework.

END

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What Does the Bible Say?

Let's Be Practical

By Anthony C. Capon

ONE of the criticisms often leveled against evangelicals is that we are very insistent on the need for personal salvation, but we neglect what are usually called "the social implications of the gospel."

In its best sense this phrase means the difference the gospel of Jesus Christ should make in the society in which we live. We are told that we do not allow our Christianity to affect our behavior in our community. We are shut up in our own little group and have no eyes for all those who are in need around us.

I think the lack of social concern, if such there be, is often a reaction against the purely "social" gospel proclaimed by many of our critics. From the way many of them preach, one would think that Jesus never taught anything more than "Thou shalt love thy neighbor as thyself!" The facts of sin, the atonement, the need to receive Christ and commit the life to Him, the Lord's second coming—these vital doctrines are never mentioned.

Consequently, we who know our Bibles are often tempted to write off all good works and social interest as just another invention of the modernists! But are we right to do this? Well, what does the Bible say?

♦ If you have your Bible and notebook ready, we will see what the Bible has to teach us about good works. And let's remember that we are not doing this simply to get information but because we want to please the Lord and do not want to miss any of His commands.

We must, first of all, see what part good works have in effecting our salvation. I expect most of us learned in our childhood the little rhyme:

*One two three four, five six seven,
All good children go to Heaven.*

Is this true? Do the good children go to Heaven and the bad ones to Hell? Are we saved by doing sufficient good works to outweigh our bad ones?

Let us look at a familiar pair of verses: Ephesians 2:8 and 9. Verse 8 speaks of salvation. Is it *earned* or *freely given* to us? From whom does the gift come? We see then that salvation is not bought with merit, for a "gift" is specifically something that is not paid for by the person who receives it. Now see verse 9. This

confirms what we have just read. What part do good works play in our salvation?

This is the first thing we must learn about good works; it is a most important lesson. No good deeds we can do contribute anything whatever to our salvation; that is entirely by the grace of God in Christ and is appropriated by faith alone.

We saw just now from Ephesians 2:8 and 9 that salvation is not of works. Now look at verse 10. It tells us that through this wonderful salvation we have been newly created in Christ Jesus; but with what purpose? *Unto* what?

This is quite surprising, isn't it? The very good deeds which we have seen to be valueless in obtaining salvation turn out to be the purpose of it all! So God is concerned after all that we should do good works, but He only tells us to do them *after* we have come to Christ. The end of John 15:5 explains why this is; what is the answer?

♦ THE topic we are considering this month is a very important one, particularly when we realize how many people think that if they attend meetings, sing hymns and choruses and perform one or two other church duties, they are living the Christian life. Christ Himself teaches us how important specific good deeds are for a Christian in John 14:15. According to this verse, how are we to demonstrate our love for Him?

Let us look at some of His "commandments." It will do us good to see some of the actions and behavior He expects of us, and we may feel some uncomfortable conscience-stirring!

The Sermon on the Mount alone contains enough material to make up a dozen articles like this one. It is jam-packed with commandments, warnings and statements, every one of which is to the Christian like a surgeon's knife. Let's test ourselves with one or two. Take Matthew 5:7, for example. Your kid brother tries out your favorite record on the record player, drops the point on the surface and the disc is ruined. Here's the question: if you are going to be like Matthew 5:7, how will you act? Go ahead and think it out!

Or look at verse 9. Some of the kids in your class are starting up a hate campaign against another student—what are you going to do about it? Or there may

be trouble of some kind between different members of your family; is there any way verse 9 might apply to you?

What about verse 28? In our day of low standards, Christian young people need to take this kind of verse seriously, for it contains a pretty strong statement of what the Lord thinks. How does it apply to the use of our eyes, to our thoughts, to the way girls and fellows ought to dress?

What do you think of verse 44? It's pretty shattering, isn't it? It goes against all our natural instincts. Yes, that's just the point. The Christian is to be supernatural! Are there people whose attitude towards you is the unpleasant one described in this verse? What four commandments are there in the verse telling us how to treat them? Notice that the surest way for anyone to get on your prayer list should be to behave spitefully towards you! Can you think of any good deed you can do *today* for someone who is hostile towards you? The person's surprise will be your reward—and perhaps the beginning of a change of heart!

♦ How we Christians need to learn the message of Matthew 7:1! It is the one commandment present-day Christians break probably more frequently than any other. It ties in with the verse about mercy we read earlier. The harshness of some Christians towards their brothers and sisters in Christ is shameful. What has this verse to say about it? When you feel in danger of judging someone unkindly, make a special effort to love and befriend that person.

There are so many of these wonderful commands that I do not want to stop! But with these few examples I have tried to show you what a loving and lovable person the Lord Jesus wants a Christian to be. He or she is meant not just to make a fine profession, but to be practical in living the Christ-like life.

When Moses was to see to the construction of the tabernacle, he was told: "See that thou make all things according to the pattern shewed to thee in the mount." Let us, as we build our lives for Christ, see to it that we make everything according to the wonderful pattern in the Word of God. END

A Love for God

"Do you remember you told me the other day you could not love God because you had never seen Him?" asked Mother. "And yet you love this aunt you have never seen because she has sent you a doll. See all the presents God has given you. You have your father and mother and food and clothes and sunshine and the pretty flowers. Can't you love God for the presents He gives you?"

—*Shining Light*

May, 1959

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the last word

The Bible makes it clear that there are only two classes of men—believers and unbelievers. Do you know which class you're in?

The Bible says, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life" (John 3:36).

Let's put it another way. You are either born again or you are not. "Except a man be born again, he cannot see the kingdom of God" (John 3:3). Christ also said: "He who is not with me is against me" (Matt. 12:30).

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the last word

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